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EPIGRAPHIA INDO-MOSLEMICA

EDITED BY

G. YAZDANI, MA,

DIRECTOR OF ARCHÆOLOGY, H E H THE NIZAM'S DOMINIONS, AND GOVERNMENT EPIGRAPHIST FOR

1929-30

CONTENTS

| | PAGI |
|---|------|
| Inscriptions of Yadgir, Gulbarga District, by G. Yazdani . | 1 |
| Two Arabic Inscriptions at Champaner, by Dr. M. Nazim, Ph D | 3 |
| A Persian Inscription of Dastur Khan, by C. R. Singhal, Prince of | |
| Wales Museum, Bombay | 5 |
| The Delhi Gate Inscription of Nasik, by R G. Gyani, M.A., Prince of | |
| Wales Museum, Bombay | 6 |
| Moslem Epigraphy in the Gwalior State, by Ramsingh Saksena . | 7 |
| Some Inscriptions of the Musalman Kings of Bengal, by G. Yazdani | 9 |
| Six New Inscriptions from Koppal, Raichur District, by G Yazdani | 14 |
| Inscriptions from Udgn, Bidar District, by Khwajah Muhammad | |
| Ahmad, M.A | 18 |
| Indox | 0.2 |

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CONTENTS

| | PAGE |
|---|-------|
| Inscriptions of Shahpur, Goyi and Sagar, Gulbaiga District | 1-24 |
| An Inscription from Dornhalli Shāhpūr Taluqa, Gulbarga District | 25 |
| Seven new Inscriptions from Bidar, Hyderabad State | 26-30 |
| Two Inscriptions from the Warangal Fort | 31 |

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CONTENTS

| | LAGE |
|---|---------|
| Some unpublished Inscriptions of Bengal. By Maulawi Shamsuddin | |
| Δh mad | 18 |
| An Inscription from Dabhol By Dr M Nazim | 911 |
| An Inscription from the Jami' Masjid at Dabhol (Ratnagui | ر |
| District) By R Gyani | 12 |
| Inscriptions from Kaliadeh and Antri in Gwalior State. By Ram- | |
| singh Saksena | 13—16 |
| Three Inscriptions of Humayun By K B Maulawi Zafar Hasan | 17-20 |
| Inscription in Margalla Pass, Rawalpindi District By G. Yazdani | 21 |
| An Inscription from the New Fort at Palamau in the Chota Nagpur | |
| Division, Bihar. By G. Yazdani | 22 |
| An Inscription of Sultan Husain Shah of Bengal from the Village | |
| Margiam, Police Station Khargram, District Murshidabad By | |
| G Yazdanı | 23 |
| An Inscription from Raisen Fort in the Bhopal State. By G | |
| Yazdani | 24-26 |
| Some Persian Inscriptions of the period of the Lodi and Mughal | |
| Sultans of Delhi. By Maulawi Shamsuddin Ahmad | 27 - 33 |
| | |

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CONTENTS

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FPIGRAPHIA INDO-MOSLEMICA

EDITED BY

G YAZDANI, OB.E., FRA.S.B., MA.,

DIRECTOR OF ARCHÆOLOGY, H E H THE VIZAM'S DOMINIONS AND GOVERNMENT EPIGRAPHIST FOR MOSLEM INSCRIPTIONS

1935-36

CONTENTS

| | Page |
|--|----------|
| Inscriptions from Kalyani By G Yazdani . | 1-13 |
| Inscriptions from Mudgal By G YAZDANI | 14 19 |
| Inscriptions from the Taltam Fort By G YAZDANI | 20 |
| Some new Inscriptions from Golconda and Hyderabad By G | |
| YAYDANI | 21-32 |
| Two Mughal Inscriptions from Anad near the Ajanta Ghat, Hyderabad | |
| State By G YADANI . | 3334 |
| Two new Inscriptions from the Bidar District, Hyderabad State By | 00 07 |
| G YAZDANI . | 35 |
| Some unpublished Inscriptions from the Bombay Presidency By | 00 |
| G YADANI . | 36-47 |
| The bilingual Inscription of Qutbu'd-Din Khalji from the Rasul Khanji | 00£1 |
| Museum Junggarh By G YAZDANI | 48 |
| Inscription of Muharak Shah Khalji from Jalor, Jodhpur State By | 40 |
| G YAZDANI | 49 |
| An old Urdu Inscription of Ahmad Shāh II of Gujarāt By G. | 40 |
| YAMDAM . | 5051 |
| Some Moslem Inscriptions from Gwalior State By Ram Singh | 5051 |
| | E0 =0 |
| SAKSI NA Three Inscriptions of Bengal By Maulavi Shamsuddin Ahmad, M.A., | 52 56 |
| | ×= ×0 |
| Indian Museum, Calcutta | 5759 |
| A Quth Shāhī Inscription from Patancheru, Medak District, Hyderabad | 40 0- |
| State By G YAZDANI | 60 - 62 |
| Index | 63— 69 |

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1937-38

CONTENTS

|) | P_{AGE} |
|--|-----------|
| Five new inscriptions from the Bidar District By G Yazdani Inscription of Sultīn Balban from Bayana, Bharatpur State By G | 1-4 |
| Yazdanı | 56 |
| Inscription of Ghyāthu'd-Dîn Tughluq from Asrawa Khurd near | |
| Allahabad By G Yazdanı | 6-7 |
| Three Persian inscriptions of Allah Vaidi Khan Turkman from the ancient hill forts in the Nasik District By Q M Moneer, BA, | |
| FLA. (London) | 7—13 |
| A Persian inscription from the Jāmi' Masjid at Champaner By Q M Moneer, B A, F.L A (London) | 13-17 |
| Two inscriptions from Sherpur Bogra District, Bengal By Maulavi | |
| Shainsuddin Ahmad, M.A. | 17 - 22 |
| Muslim inscriptions from Bhonrasa, Gwalior State By Ram Singh | |
| Saksena | 22 34 |
| Two Persian inscriptions from Dhamoni, Saugor District, C P By G. Yazdani | 34 37 |
| The Navagram Inscription of Sultan Nusrat Shah of Bengal By | 32 31 |
| Maulayi Shamsuddin Ahmad, M A | 37-38 |
| Five Persian inscriptions from the Provincial Museum, Lucknow | 0. 00 |
| By G Yazdam | 38-41 |
| Three inscriptions from Gingee By Fazal Ahmad Khan, MA | 4245 |
| Three inscriptions from the Indi Taluka, Bijapur District By Fazal | |
| Ahmad Khan, MA | 45 - 47 |
| Some new inscriptions from the Golconda Fort By Khwaja Muliam- | |
| mad Ahmad, MA | 47 - 52 |
| Some Muslim inscriptions from the Madras Presidency and Orissa | 50 F0 |
| By G Yazdanı An inscription of 'Alau'd-Din Khalji recently discovered at Muttra | 5259 |
| By Khan Bahadur Zafar Hasan, B A | 59-61 |
| INDEX | 6370 |
| ALL DE TOTAL | - VU - 10 |

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INSCRIPTIONS OF YADGIR, GULBARGA DISTRICT

I

INSCRIPTIONS OF YADGIR, GULBARGA DISTRICT

By G YAZDANI

In September, 1930, Mr Syed Yusuf, Assistant Director of Archeology, Hyderabad, secured impressions of three inscriptions from Yadgir, a taluqa town in the Gulbarga District ¹ As these inscriptions have not been published before, I give in this paper my readings of their texts with some historical notes

Yadgır (or Etgīr) is frequently mentioned in the history of the Musalman Kings of the Deccan, and the following accounts were non-man black to the Director

CORRECTION SLIP

E. I M for 1925-26 — Page 24, line 2 of Telugu Text— Read 1472 for 1432

> Page 25, line 2 of Translation— Read 1472 for 1432

E I M for 1927-28—
Page 31, line 1 of Translation—
Read 1584 for 1484

Plate XIV, facing page 31—

Read Abul Hasan for Abdul Hasan.

revenue of Rs 1,34,947-1-9, I gates and 770 steps A noat Close to the town is a was known as Ibrāhīmgarh angzeb's reign, it was called arnagar (Malkhed), on the orest of Subah Bijapur It ildurg and Gulbarga enters i the fort, flows southward at of Bijapur, and flowing 'rom Fīrozgarh the distance I 12 and Gulbarga 20 "

3H, is carved on the wall ional slab is arch shaped,The style of writing is

التوميق الله رلى 4 در ايّام حلام أ الراهيم عادل شاه مركار كرد (مير تحار مالب عيد مادل عدد أ

دتاريم عسرة ماه رهم ، سله ثلاث و مهدين تسعماية 🔾

¹ Yadgır is on the main line of G I P Railway between the Wadi and Raichur Junctions

² This MS is about two hundred years old and contains a statistical account of the Deccan

A detailed description of the Fort is given in the Annual Archaeological Report of Hyderabad for 1929 30 مراكة والله الولى According to rules of grammar the first line should have read دالتوبيق الله الولى

The word It is clear, but the one following it is indistinct. It seems to be must, for this title occurs again in the inscription on the Pathal Nagari well, infra p 2

TRANSLATION

" By the grace of God the Defender

During the reign of Ibraham 'Adıl Shah, under the supervision of Amar Tujjar Na'ıb Gharbat on the first of Rajab 953 H (28th August, 1516 AD)"

Tho title Amīr ut Tujjār seems to be of a lower order than the Malil ut-Tujjār, which was one of the highest distinctions prevalent in the Decean during the Bailmani period, and was often conferred on prime ministers 1. The other title, Na'ib 1 Chaibat (Vicegorent in absence), is somewhat unusual, but it must have been enjoyed by dignitaries of high rank writes that in the years following 950 H, Burhan Nizam Chah formed secret alhances with Ramraj and Jamehid Qulī Quib Shāh to wage war with the Bijapur King, and Jemyhid Quh. Quib Shah entering the kingdom of the latter from the East, seized Kakay and occupied the whole country to the walls of Gulbarga, and moreover, laid siege to the fortress of Litgir (Yadgir) Later, the same historian records that Thrahīm 'Adil Shāh, acting on the advice of his trusted minister, Asad Khan, made peace with Burhan Nizim Shah and Ramraj and the minister Asad Than marched against Jainghid Quli Quth Shah, and having reduced the Fort of Kalm, moved on towards Etgir On hearing of his approach, the enemy raised the ruge of the Fort. and not thinking it prudent to hazard an engagement, retreated to Golcouda . The exact years of these events are not given in contemporary historica, but Pirighta narrates them immediately after the events of the year 959 H, and as the date given in the inscription is 953 H, it is not unlikely that the inscription was put up after the relief of the Etgir Fort by Asad Khan, although the text contains no reference to the mege-

The second inscription in chronological order is dated 1st Zu Hajj 963 H (17th October, 1555 A D), and is carved on a pullish slab of basalt (2'9" × 2'3") which is fixed into the wall of a well, styled the Pathal Nagari well. The well is very deep, and as it is of considerable size, it must have been the chief source of the drinking water supply to the garrison, especially during a siege

The language of the inscription is Persian, and it is carred in sir lines in Nath characters

TEXT

Plate I (b)

التوديق الله رلى

در البّام خلاف ، ادر العاهر ادراهيم
عادلشاه خلاف الله مله و سلطانه
در كار كود ملك على نك ، المحاطم ،

در كار كود ملك على نك ، المحاطم ،

در كار كود ملك على نك ، المحاطم ،

در كار كود ملك على نك ، المحاطم ،

در كار كود ملك على نك ، المحاطم ،

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در كار كود ملك على نك ، المحاطم ،

در كار كود ملك على نك ، المحاطم ،

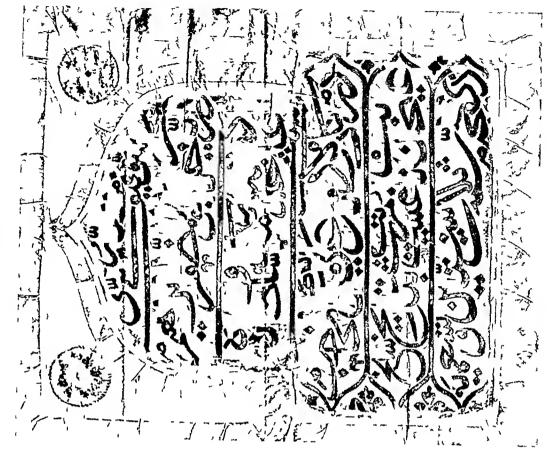
¹ Briggs, II, pp 308 and 453, ² Ibid, III, pp 93 94,

Scale 166



(a) Inscription on the wall of the Moti Talab, Yadgır Fort

(b) Inscription on the wall of the Pathal Nagari well, Yadgir Fort





Scale 25

(b) Inscription on the Halol Gateway, Champaner



Panel 2

Panel 1

Scale o83

dans TRANSLATION

"Grace from God the Defender!

It was built during the reign of Abu'l Muzaffar Ibrāhīm 'Adil Shāh may God perpetuate his kingdom and majesty, under the superintendence of Mahk 'Alī Bek, entitled 'Alī Khān, Nā'ib-i Chaibat, on the 1st of Zu Hajl, 963 H (17th October, 1555 AD)"

The name 'Ali Bek does not occur in contemporary history, for Yadgir was only a minor fort in the Bijapur territory, and its commander could not have occupied a high position

'On the way up to the Bāla Hisār, near the seventh gateway, is a battery on which a gun over 13 ft in length'is mounted. The gun has the following Persian inscription engraved on it —

LLXT

' ' Plate II (a)

دركاو كرد صحمد أقا سده دهمان وستين تر مماية مدر و حدر

'I RANSLATION

Under the superintendence of Muhammad Aqa (in) 965 H (1557 AD)

The title Aqa in contemporary inscriptions is applied to Turkish officers, who after the introduction of guns in India were generally in charge of the artillery 1

In the Yadgir Fort there is a fourth inscription, which is earved on a bastion ² It is the latest of all, and belongs to the reign of Nizām 'Alī Khān

IJ

TWO ARABIC INSCRIPTIONS AT CHAMPANER

, BY DR. M' NAZIM, PH D

Very little is known about the early history of Champaner It is said to have been founded in the 8th century A D in the reign of Van Rājā of Anhalvāda It was probably held by the Rājās of Anhalvāda till A D 1297, when their power was erushed by 'Alā'u'd-Dīn Khaljī About the same time at the fall of Anhalvāda, Chauhān Rājpūts settled at Champaner and ruled there as independent Rajas About the middle of the 15th century, they came into conflict with the Sultans of Gujrat, who made several attempts to capture Champaner In 853 H (1449 A D) Sultin Muhammad Shah, son of Ahmad Shah, attacked Champaner, defeated Ray Gangadas, son of Ray Trimbah, and took the lower fortress In despair, Ray Gangadas appealed for help to Sultan, Mahmud Khalji of Mandu who advanced with a large army On his approach Muhammad Shāh retired to Ahmadābad 3 In 875 H (1470-71 AD) Rāy Jai Singh, son of Gangādās, taking advantage of the absence of Mahmūd Shāh Bīgarha, in Junāgadh, harassed the country round Ahmadābād A few years later, probably in 878 H (1473-74 A D), Mahmūd Shah Bigarha carried out plundering raids in the vieinity of Champaner and returned to Ahmadābād o In 889 H (1482 83 AD), something happened which put an end to this desultory warfare and led to the final conquest of Champaner Mahk Sudhā, brother of Ghāzī

¹ E I M for 1919 20, p 22, Footnote 1

There is a fifth inscription at Yadgir, carved on the entrance arch of a mosque called, Shah 'Ali Mirza ki-Masjid

An Arabic History of Gujrat, edited by Sir E D Ross, Vol I, pp 2 3

^{1 *} Ibid , pp 21 22

⁶ Ibid , p 25.

Khān, earried out a marauding expedition from Rasālābād into the neighbourhood of Champaner Rāy Patā'ī, son of Rāy Udai Siigh, ruler of Champaner, in retaliation attacked Rasālābād, put Mahk Sudhā to death, and captured two of his elephants—On hearing this, Mahmūd Shāh Bigarha vowed vengenee and set out for Baroda with a powerful army—The Rāy of Champaner—being alarmed, sent ambassadors and sied for forgiveness—The Shāh rejected—his overtures—The Rāy thereupon made preparations for a determined resistance, and sent his wazīr to Sulţān Ghayāthu'd Dīn Khahī of Mālwa for assistance—To prevent their junction, Mahmūd Shāh entrusted the siege to his nobles, and marched to Dohād, on which Ghayāthu'd Dīn withdrew to Mandū—Mahmūd Shāh now pushed the siege operations vigourously, and captured the fort on the 2nd of Dhu'l Qa'da, 889 (21st November, 1181) 1

There are two inscriptions on the Halol and Godhra gateways of the Champaner fort, which was constructed by Sultan Mahmud Bigarha. They have not so far been read and edited Their importance lies in the fact that they are synchronous with the conquest of the fort by Mahmud on the 2nd Dhu'l Qa'da, 889 II (21st November, 1481), and apparently were set up to commemorate the victory of the King

I -Inscription on the Halol Gateway

The inscription on this gateway is in two panels, one on each side of the arch. It is carved in relief in beautiful <u>Thulth</u> script. The right panel is 6 ft. 4 ins. by 13 ins., and the left panel 6 ft. 5 ins. by 13 ins. The inscription is in good state of preservation and reads as follows—

Plate II (b)

(1) الواثق بالله المنان باصر الدبيا والدين ابوالفتح محمود شاه بن محمد شاه دن المحدد شاه بن محمد شاه بن محمد شاه بن مطفوشاه السلمان خلد الله (2) تعالى مملكه و سلطانه و اماس على العالمين بود و احسانه في يوم الاحد ثاني شهر دبي القعده سنه تسع و ثمانين و ثمان ماية ن

TRANSLATION

"The confider in the Merciful Allāh, Defender of the Taith and the World, Abu'l-Fath Mahmād Shāh, son of Muhammad Shāh, son of Muhammad Shāh, son of Muhammad Shāh, son of Muzaffar Shāh, the Sultān, may Allāh perpetuate his kingdom and authority and benefit the people from his charity and beneficence On Tuesday, the second day of the month of Dhu'l-Qa'da, in the year eight hundred and eighty nine"

II -Inscription on the Godhra Gatoway

The inscription on this gateway is almost identically the same as that on the Halol gateway. It is in two panels, one on each side of the arch, and is carved in relief in beautiful <u>Thulth</u> The right panel measures 8 ft 6 ins by 13 ins, and the left one 8 ft 8 ins by 13\frac{3}{4} ins. The left panel is damaged, but apparently it contained nothing more than the Halol gateway inscription. The

¹ An Arabic History of Gugrat, Vol I, pp 27 32, and Gazetteer of the Bombay Presidency (1896), Vol I, part I, pp 247 248

TRANSLATION

- (1) Asaf the Second, Dastür Khan Makri (?), the Wazir' of Land and Sea, through whose munificence the surface of the earth is populated
- (2) The firmament of dismity, the light diffusing Sun, through whose forchead the true dawn shines
- (3) If any body wishes to see the ultimate goal of his desires, then tell him to come and see the threshold of his realm
- (4) So that he may get in reward the palace of paradise, he dedicated this inn to the house of God (mosque)
- (5) When the holy pen calculated its date, it found 95 written along with eight hundred 895 H (1489 Λ D)

IV

THE DELHI GATE INSCRIPTION OF NASIK

By R G Giani, M A, Prince of Wales Museum, Bombay

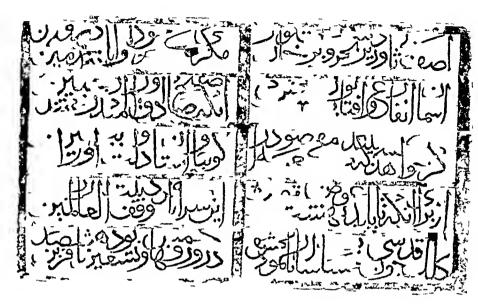
The Delhi Gate of Nasik, which no longer exists now, was built on the north-east side of the town, on the bank of the river Godavari, a few yards to the south of Bālājī's temple. In the Nasik Gazetteer it is mentioned as having an inscription, and it was in fair repair till 1883 A D when the Gazetteer was published. Afterwards, it appears to have fallen into ruin, and the Nasik Minneiphilty demolished the gate with a view to widening the road. The Municipal authorities, however, preserved the inscriptional tablet and, last year, they presented it to the Prince of Wales Museum, Bombay

This tablet is 1 ft 5 in square, and is now exhibited in the Epigraphical Gallery of the Museum. The letters are earled in rehef on rough granite stone in Nasta'līq script. The inscription consists of four lines of Persian verse followed by the date in Arabic as well as Devanagari figures.

It records the erection of a gate by the order of Lodi Khan during the reign of Aurangzeb in the year 1092 H' (1681 A'D) It was in this year that Aurangzeb left Delhi and set out for the Decean with the intention of conquering it

¹ The stone tablet is not in a good state of preservation

(a) Inscription of Dastur Khan in the Prince of Wales Museum, Bombay



Scale 166

(b) Inscription of Aurangzeb from Nasık



Scale 25



MOSLEM EPIGRAPHY IN THE GWALIOR STATE

TRANSLATION - - H'

- L 1 During the reign of His Majesty Aurangzeb, the monarch of the age, + D
- L 2 The city wall was erected by the order of Lodi Khan
- L 3 If thou askst about its date,
- L 4 Know it to be nine decades and two above a thousand (i e 1092 H)
- L 5 1092 H (1681 A D)

v

MOSLEM EPIGRAPHY IN THE GWALLOR STATE

By RAMSINGH SAKSENA

The inscriptions which form the subject of this note come from Bhilsa ¹ (25° 51′ N and 74° 58′ E), one of the many places of antiquarian interest in Gwalior State ² Bhilsa is mostly famous for its ancient site called Besnagar, once a capital town, which lies about 2 miles N W of the present town—Antiquities of the 2nd century B C were uncarthed here during the recent excavations—the most interesting among these being the inscribed Garuda pillar of a Vaishnava Temple known locally as Khamb Baba and styled "Heliodoros Pillar" in the Reports of the Archwological Survey of India—The famous Buddhist monuments of Sanchi are only 5 miles from Bhilsa, and originally formed part of the capital town of Besnagar ³

Bhilsa first appears in Muhammadan writings as Mahabalistan in Al Birunis description of India In 1235 AD Bhilsa was attacked and sacked by Iltutmish', who is said to have destroyed a great temple here—In 1290 AD, 'Ala'ud Din Ebalji, Sultan of Delhi, reduced the town and completely subjugated it along with Malwa—Thenceforward, Bhilsa has never been lost sight of by the historians, being an important stage on the old Trunk road from Delhi to the Decean, and has therefore a connected history of its own up to the present times

These inscriptions are being edited by courtesy of, and from the impressions supplied by the Archeological Department, Gwalior State

I,—An Inscription in a Mosque on the Lohangi Hill at Bhilsa

Within three furlongs of the Bhilsa Railway Station, on the Lohangi hill, which overlooks the town, are the ruins of several buildings which are mostly Muhammadan in character. Among these buildings is a small mosque in an advanced stage of decay. Its walls, however, bear six inscribed tablets which are fixed in an irregular manner, showing that they are not in their original position. Among these inscriptions five are quotations from the Qur'ān, but the sixth is a record mentioning the erection of a mosque by Saifu'l Mulk Khujandī during the reign of Mahmūd Shāh Khaljī of Malwa. Sir A Cuningham noticed an inscription of Akbar on this mosque, but the two Superintendents of Archæology, Western Circle, who have visited the mosque subsequently, have mentioned in their reports only the inscription of 'Ala'ud-Dīn', so the inscription of Akbar seems to have been either lost, or it never existed and Cunningham mistook a religious text for Akbar's inscription

- ¹ For detailed account of Bhilsa see C A S'R,, Vol. X, p 60
- ² Bhilsa is a Station on the main line of the G I P, Railway, and is the headquarters of the district of the same name in the State, i
- ² C A S R, Vol X, p 60, and Annual Reports of the Director General of Archaeology in India, 1913 14 and 1914-15,
 - * Elliot, II, 328, Raybrty's Tabalat, 622, 11 n + 96
 - 5 Ibid , III, 148, Tabakal, 622 36 ful 1' 56
 - O A S R, Vol. X, p 80, c
- ⁷ Progress Reports of Archeological Survey of Indian, Western Circle, 1913 14, Part II, p. 60, and 1917 18, p. 18,

Although 'Alā'ud Dīn's inscription has been noticed more than once, its text has not been published so far. The epigraph is cut in relief on a tablet of sandstone which is built into the south wall of the prayer hall of the mosque. The inscribed portion measures $25'' \times 131''$ and consists of 10 lines, which increase in length from the top downwards, so that the inscription has a triangular form

The record refers to the construction of a mosque by Malik Khujandi during the reign of Mahmud Khalji I, Sultān of Malwa, in 1457 A D Khujandi appears to be some notable person judging from the titles attached to his name, but I could not trace him in the records available so far

My reading of the text is as follows — Plato V (a)

- (1) يسم الله الرحم الرحيم
- (2) المراب لله الدي شرح صدور الانتيا و المرايي
- (3) و وعد الحدة لهم بالمياد دين القريم و الصارة على
- (4) رسوله محمد و اله احمدين O قال رب العلدل في محكم
 - (5) التعريل و إن المساهد لله علا تدعوا مع الله اهدا و قال
- (6) رسول الله على الله عليه و سلم من يعى لله مع حدا يعى الله له بدتا مي العنه من
- (7) يعفوب (ياقوب ١٤٠) الاممر صفّاه () اما بعد ناني اين * " حد عالى در عهد سلطان العادل علاء
- (8) الدين و الدين ادر العظفر معمود شاء حلهي حلد الله ملكه بنا كرده بنده اميدوار درجمت يروردكار
 - (9) ملك ، الشرق سيف الملك حجدين من الله عمرة العرة من المعرم في سدة
 - (10) اثدی و ستین و ثمادمیه ن

TRANSLATION

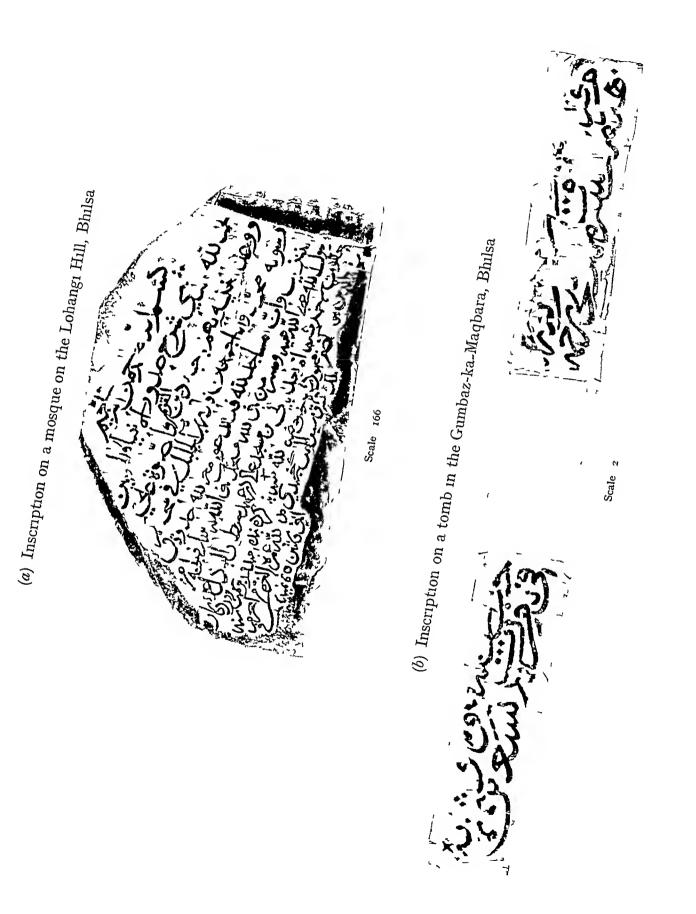
In the name of God, the most Compassionate and Merciful

Praise be to God, Who enlightened the breasts of apostles and prophets and promised them Paradise as a reward for their reviving the true faith, may God's benedictions be upon his prophet Muhammad and his descendants!

In the most authentic revealed book (the Qur'an), God, the Glorious, hath said "Verily the mosques are (set apart) unto God, wherefore invoke not any (other therein) together with God"

The prophet of God, may Divine peace and blessings be upon him, hath said, "Whosoever builds a mosque for God (in this world), God builds for him a house of red ruby in Paradise"

After the above benedictions (may it be known that) this grand mosque was built during the reign of the generous Sultān, 'Alā'ud Dunya waddīn Abu'l Muzaffar Mahmūd Shāh Khaljī, may God perpetuate his kingdom, by the humble servant, expectant of Divine mercy, Maliku'sh Sharq Saifu'l Mulk Khujandī, may God extend his life





On the first of Muharram in the year 862 H (19th November, 1457 AD)

II -Inscription on a Grave Stone in the Gumbaz-Ka-Maqbara

This ruined mausoleum stands in the S-W corner of the town and has been recently conserved by the Gwalior Archæological Department—It is known locally as Gumbaz ka Maqbara (Domed mausoleum) being, perhaps, the oldest domed tomb at Bhilsa—It was originally an elegant structure, and possessed stone lattices in elaborate geometrical designs. The tomb shelters two grave stones, of which the one bearing the inscriptions is in the centre of the shrine hall—It is not only the bigger of the two, but is also carved—The other is much smaller and is placed beside it

The Maqbara was noticed for the first time by Dr Bhandarkar, the then Superintendent of the Archæological Survey, Western Circle, but in his Reports he does not mention the inscription. He has however, recorded the tradition and titles of the person buried in the tomb, which he evidently came to know by local enquiry. According to the tradition, the inmate of the tomb was a court jeweller who halted at Bhilsa on his way to, or from the court of the Sultāns of Malwa, and fell a victim to the robbers here. The titles Maliku'sh Sharq and Maliku't Tujjār are frequently to be met with in contemporary history and Rahmatu'llāh, whose name is associated with these titles in the inscription, was apparently a governor of Bhilsa under Mahmūd Khaljī of Malwa

The main grave-stone has the Throne Verse carved on its top and eastern and western sides, while the northern and southern sides bear the following epitaph —

Plate V(b)

IRANSLATION

- (1) This is the resting place of Maliku'sh Sharq, Maliku't Tujjar Rahmatu'llah
- (2) Died on the 8th of Rajab, 893 H (1487 AD)

VI

SOME INSCRIPTIONS OF THE MUSALMAN KINGS OF BENGAL

By G YAZDANI

Mr H Stapleton, Director of Public Instruction of Bengal, has invited my attention from time to time to several inscriptions of Bengal, of which four are studied in this paper. Three of these records were published by Blochmann in the J A S B for 1872 (Vol XVI, pp. 102-07), but as his paper does not contain the facsimiles, and as his readings of the texts in some places are doubtful, I venture to republish these inscriptions. The inscriptional tablets are built into the wall of a shrine, called the Dargāh of 'Aṭa Shāh, at Debikot in the Dinappur District. Blochmann in describing the shrine and the mosque attached to it has observed, "both are very ruinous, but a canopy is still suspended over the tomb, which is much frequented as a place of worship." The ruinous condition of the shrine can also be judged from the photograph (Pl VI) which has been sent to me by Mr G C Chandra, Superintendent, Archæological Survey, Eastern Circle, recently, but which was taken by his office photographer in 1922-23

¹ Report of the Archaelogical Survey, Western Circle, 1913 14, Pt II, p 60

Manlana 'Aṭa Shāh's shrine has four inscriptions of which one belonging to the reign of Kaikī'ās (1291-1302 A D) has already been studied in detail by me ¹ Of the remaining three, the earliest belongs to the reign of Sikandar Shāh I (1368 89 A D), and I discuss it first. Mr G C Chandra has kindly sent me a photograph of this inscription (Plato VIIa) which shows that it contains four lines of mixed Persian prose and verse, written in very elegant Thulth characters. The letters are carved in relicf and the inscription is absolutely distinct, being in an excellent state of preservation. The text reads thus—

Plate VII (a)

درین کنند که دنیاد عالی ، عمارت حادهٔ کوندن داده ملایک در ثناتش مرادده تا مشر ی دندا موقع سنعا شداده

بعداید، هه عداید، هه عداید بدیع که الدی حلق سدع مرات طداقات تقدست اسماره دانمام رسید عمارت گذار ربیع که دسمته ایست ار بهمهٔ ۹ سقف حلال ر لقاد ربیا السما الدیبا دمصادیم و در ررضهٔ متدرک قبلت الولیا (الارایا) رحید اله عقیل سراح العدی و الشرع و الدین مرلایا عطا اعطاه الله تعالی وصله می الدارین با الامو (بالامو) صاحب العهد و رمان (الرمان) باعدت العدل و الاحسان حامی العلاد راعی العناد السلطان العادل العالم الاعظم طل الله می العالم العادل و المحامد با المام ملکه العالم المحصوص دعدایت الرحم و المحامد مداد الله ملکه العالم المحصوص دعدایت الرحم و المحامد مداد الله ملکه

مادشاه مهان سکندر شاه ۱۰۰ که نئامش در دعا سعتند درر الله شانه مراندنه در مان الله ملکه گعتدن

می تاریع مده مدمن و ساتین و سنعمایه عمل دده درگاه عیاث رزین دست ن

IRANSLATION

Verse

"May the sanctuary of both worlds remain in this dome, which has been founded by 'Ata May the angels recite for its durability, till the day of resurrection (the Qur'anic verse), 'We have built over you seven solid heavens';

Prosc

"By the grace of (the builder of) the seven wonderful porticos—" Who hath created seven heavens, one above another," may His names be glorified!, the building of this lofty dome was com-

¹ E I M for 1917 18, pp 11 13

² Qur'an, Ch LXXVIII, verse 12

^{*} Qur ān, Ch LXVII, verse &

*Blochmann has read this word as ..., but the facsimile does not apprort his keading I have deciphered it as meaning an egg 'It is customary to hang eggs drom goofs of springs Again, it would

be a good simile to compare a domo to an egg (***), rather than to a plank (***).

F Qur'an, Ch LXVII, verse 6



(b) Inscription of Muzaffar Shah in the Dargah of 'Ata Shah, Dinajpur District



pleted (Verily it) is the copy of a vault (lit shell) of the roof of Glory, (referred to in this verse), "And we have adorned the heaven of the world with stars (lit lamps)" (This lofty dome) in the sacred shrine of the chief of the saints, the unequalled among enquirers, the lamp of Truth, Law and Faith, Maulana 'Aṭa—may the High God bless him with His favour in both worlds!—(was built) by order of the lord of the age and the time, the causer of justice and benevolence, the defender of towns, the paster of people, the just, learned and great monarch, the shadow of God on the world, distinguished by the grace of the Merciful, Abu'l Mujāhid Sikandar Shāh, son of Hy īs Shāh, the Sultīn, may God perpetuate his kingdom!"

Verse

"The King of the world Sikandar Shāh, in whose name the pearls of prayer have been strung, Regarding him they have said—"may god illumine his rank" and regarding him they have prayed "may God perpetuate his kingdom!"

"In the year 765 H (1363 AD) Done by the slave of the Court Ghyāth, the golden-banded ""

The coins of this king bear a large variety of titles among which الأصلم العطم is interesting, a title which among the Musalmans of the Sunnī faith, refers only to the great Moslem purist, Abū Hanīfa Nu'mān bin Thābit (699 767 AD)

The second inscription in chronological order belongs to the reign of Muzasfar Shāh (1490 93 AD), and is interesting as it gives all the titles of the king which are found on his coins. Blochmann in deciphering the text of this inscription has read the title Abu'l Mu'in for Abu'n Nasr, but the latter is distinct in the facesimile [Pl. VII(b)] and it is also found on the coins of this king ?

The slab bearing the inscription measures 1 ft 11" by 1 ft approximately, and is fixed on the well of the Dargāh to the right of the door. The language of the inscription is Arabic and the style of writing is Nash of a plain type

TEXT

Plate VII (b)

دىي هده 4 العمارة المستعد عي عهد المعدرم المشهور
قطب ارلنا معدرم مولانا عطاطيّه الله ثرا () رحمل الهنه مثواد في عبد
شمس الدنيا والدين انو النصر مطور شاه سلطان حاد الله ماكه و سلطانه في التاريخ
سده سب وتسعين (و ثمانماية) 5

LHANSLATION

"The mosque was built during the time of the renowned saint, the elicif of the holy men, Makhdūm Maulanā 'Ata, may God inake his ashes fragrant and may He make Paradise his resting

¹ Zarrîn Dast seems to be the title conferred on him by the Royal Court on account of his shill in the art of calligraphy

²J A S B, XLI (Part I), 107

² Catalogue of Coins in the Indian Museum, Vol I, pp 172 73

⁴ The inscriptional slab is damaged at this place

The inscription has another line in small characters which are not legible.

place! And in the reign of Shamsn'd Dunya waddin Abu'n Nasr Muzaffar Shah, the Sultan, may God perpetuate his kingdom and majesty! In the year 896 II (1493 A D.)" 1

As the first portion of this inscription records that the mosque was built during the life time of Maulana 'Ata, it appears that Muzaffar Shāh during his roign either extended the building or only repaired it. The language of the inscription is somewhat vague on this point

The third inscription from the Dargāh of Maulanā 'Aṭa is dated 918 II It belongs to the reign of Husain Shāh (899 925 H), for his name is mentioned in the text. The inscription is earlied on a stone slab (2' $8'' \times 1'$ 2") which is fixed over the main door of the shrine. Blochmann has studied this inscription in the J A S B (Vol XII, Part I, 1872, p. 106), but his reading is not quite correct. Apparently, he was not supplied with good inked rubbings of the inscriptions such as have been secured now through the kind and expert assistance of Mr G C Chandra

The language of the inscription is a mixture of Arabic and Persian and the style of writing is Nash of a clear type. My reading of the text is given below —

Plate VIII (b)

IHANSLATION

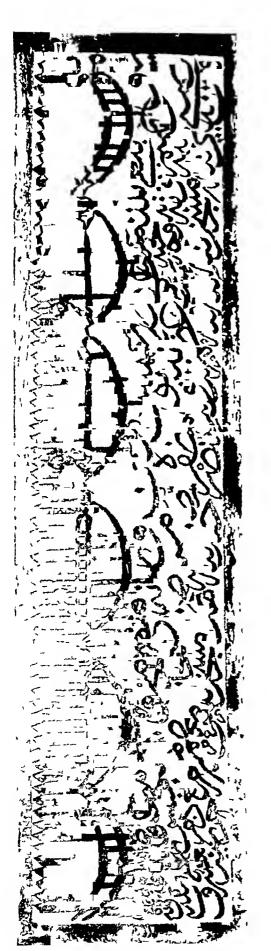
"This mosque and the minaret, in front of the door of the Shakhu'l Mashāi'ikh Shaikh 'Ata, were built by the exalted Khān, Rukn Khān 'Alāu'd Dīn As Sarhatī, the cup bearer outside the Palace, the Wazīr of the well-known city of Mizaffarabād, the Cominander of the army, and the Chief Officer of Police of the renowned city of Fīrozabād, the Judge of the Criminal Court of the same city, during the reign of 'Alāu'd Dunya waddīn Abu'l Muzaffar Husain Shāh Sultān Al-Husain Whoever keeps up the said endowments, the Most High God will cherish him, and he will endear himself to the Shaikh 918 H (1512 AD)"

Blochmann has identified Rukn Khān 'Alāu'd Dīn of this inscription with Rukn Khān ibn 'Alā'u'd Dīn of the Tribena inscription by putting an itā/at after Rukn Khān But the use of Lā/at is rare in such eases, so I would suggest that Rukn Khān of the present inscription is the father of Rukn Khān of the Tribeni inscription, for the latter is clearly mentioned as the son of 'Alāu'd Dīn Rukn Khān (the Pillar Khān) seems to be a title bestowed by the King on the father and the son alike

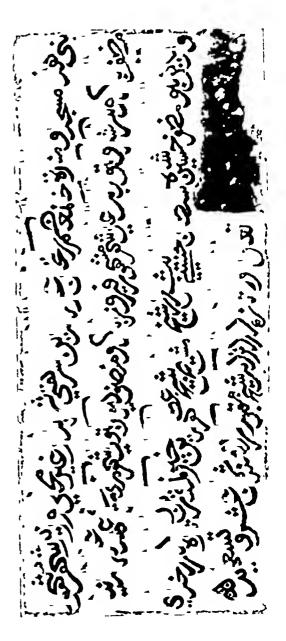
² Blochmann in his reading has left out the date

² As the danger of poison being administered through drinks was always great, the office of Cup bearer was given only to those who enjoyed the full confidence of the King In this inscription the designation of <u>Skarābdar</u> <u>Ghair Mahallā</u> has precedence even of the high title of Wazir

³ Blochmann has read this word as تتوالي, which has no meaning The word كتوالي which fits in here is clear in the facsimile (Plate VIII b)



(b) Inscription of Husain Shah at the Dargah of ' Ma Shah, Dinajpur District



The two geographical names mentioned in this inscription are Muzaffarabād and Fīrozabād Blochmann read Muzaffarabād as Zafarabād, but the former name is quite clear in the facsimile (Plate VIIIb) Muzaffarabād should be located in the close vicinity of Fīrozabād, for Rukn Khān held the double office of Wazīr (Administrative head) of the city of Muzaffarabād and Sar Lashkar and Kolwāl (the chief Military and Police officer) of the city of Fīrozabād. The latter town has been identified pretty certainly with Panduah, and as the earliest coins bearing the name of this town are dated 743 H, i.e., only twenty-five years later than the reign of King Firoz Shāh, it seems very likely that the name was given to the town by that King. Again the foundation of Muzaffarabād may be assigned to Muzaffar Shāh who reigned from 897-900 H

The fourth inscription to be studied in this paper does not belong to the Dargah of Maulana 'Ata, but the tablet bearing it, as kindly reported by Mr Stapleton, has been lying for some time in the compound of the Bungalow of the Magistrate of Maldah

The inscription is noticed in the PASB for 1890 (p. 242), wherein it is stated that the tablet bearing the inscription was found in a jungle near Nawabganj on the Mahananda about 20 miles S-E from Gaur—The tablet and some other stones belonged to a Faqir, on whose death they were recoived by the Magistrate of Maldah as unclaimed property in December, 1889

The ealligraphie style of the inscription is extremely artistic, being written in a single line in the <u>Tugh</u>ra style, representing a row of arrows with bows placed across them ¹

The language is Arabic and the text mentions the name of Muzaffar Shāh with his titles which agree with those given on his other inscriptions and eoins The complete text of the inscription may be read as follows —

Plate VIII (a)

TRANSLATION

The Prophet, may God's blessings be upon him, has said, "Whoever builds a mosque to please God, verily God buildeth a house like it for him in Paradise" During the reign of the great Sultan, Shamsu'd Dunya waddin Abu'n Nasr Muzaffar Shāh, the Sultan, may God perpetuate his kingdom and majesty!, this asembly mosque was built by the exalted and benevolent Majlis, Majlis i Ulugh Khurshād, may his high rank be ever lasting! On the 10th of Rabi'l, 898 H (11th January, 1492 AD)

 $^{^{1}}$ For other inscriptions of this style see A S R , XV, Pl XXVI, and E I M , 1911–12, Pl XXXI

² A saying of the Prophet, see Jam'u'l Fawaid, by Imam Majdu'd Din, Vol I, p 66 (Meerut ed)

³ Majlis, literally meaning "place of sitting" is used here in the sense of Court, the titles Majlisu'l Mua'zzam and Ulugh: Majlis mean "Evalted Court" and "Great Court" respectively Such titles are quite common in the inscriptions of India, as also on the legends of coins of India, chiefly of the pre Mughal dynastics

VI

SIX NEW INSCRIPTIONS FROM KOPPAL, RAICHUR DISTRICT

By G YATDANI

In the Journal of the Hyderabad Archaeological Society for January, 1916 (pp. 91-99), the late Sir Alexander Pinhey gave an account of the antiquities of Koppal and published facsimiles and English translations of four inscriptions which he had found in the Lort there—Recently Mr. Syed Ynsuf, Assistant Director of Archaeology, has discovered six more inscriptions et Koppal which are studied in this paper.

The earliest of them belongs to the reign of Ihrahīm 'Ādil Ṣhāh II (1580 1627), and records the erection of a mosque by Ghārī Ķhān, the commandent of the Fort of Koppal in 1018 II (1609 A D). The mosque in which the inscriptional tablet is fixed is a small structure consisting of a single hall (16'6"×10'9") with three openings. It is called locally 'Arbon 15 Masjid and also Dūd Pir kā Masjid, and it is situated within the enclosure of the Lort near the Siddi Burj Gute, to the left of the path

The inscriptional tablet measures 11 in by 7 in and bears fire lines of Persian prose in Nashbeharacters. The text reads as follows.—

Plate IX(a)

"During the reign of the King, the refuge of the world, Ibrāhīm 'Ādil Shāh II (may God perpetuate his Kingdom') and during the period of influence of the exalted whān, Yaqūt Khān (may God preserve his glory'), Ghāzī Khāu, the Commandant of the Fort of Koppal built this mosque. In the year 1018 II (1609 AD)'

TRANSLATION

According to the Basātinu's Salātīn (p. 265)? Yaqūt Khūn was a favourite slave of Ibrāhīm 'Ādal Shāh II and the word in the text apparently means the period when the star of the influence of the slave was in the ascendant. The other name, Chūzī Khan, is not found in contemporary history.

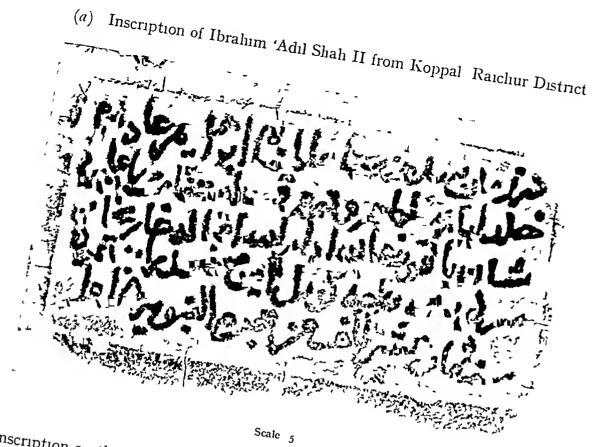
In this mosque there are two more inscriptions, one of which contains only religious texts, but the other record mentions the building of a canal by one 'Uthmān who during the time of Haidar 'Alī, not only strengthened the Fort of Koppal, but also dug tanks for the supply of water to the town 4

¹ The inscriptional tablet is fixed to the left pilaster of the left side opening of the hall

² Hyderabad lithograph

The inscriptional tablet measures 11 inches square The religious texts comprise the Nadi '411, quotations from the Qur'un and some of the holy names of God

[&]quot;Journal of the Hyderabad Archaeological Society, January 1916, p 97.



(b) Inscription on the Dud Pir-ki-Masjid, Koppal

(c) Inscription in Sailani Padshah's Daigah Koppal



Scale 33



Scale 33

Scale 2

Inscription on the shrine of Sailani Padshah, Koppal

The tablet bearing this inscription is lying loose now in the mosque, but originally it would have been set up at a prominent place along the course of the canal. It contains five lines of writing, the first of which is a Qur'anic text and inscribed in the Naskh characters. The remaining four lines, are written in the Naska tiq style and they contain a Persian couplet, a line of prose mentioning the date, and an hemistich giving the name of the builder of the canal. The text reads as follows—

TRANSLATION

" And we made every living thing of uater"

Couplet

From the tank of Koppal a canal issued which poured its waters into a well of the town Written on the 22nd of Rajab, 1193 H (24th August, 1779 A D)

Hemistich 'Uthmān executed the work of this canal

At a short distance from this mosque is the shrine of Sailānī Pāsha which contains a sepulchral chamber (9 ft square inwardly), a prayer hall, a platform, and another hall to the south of the latter. There are two inscriptions in this shrine, one of which is carved on an arch shaped stone? fixed above the opening of the sepulchral chamber. The inscription does not apparently belong to this shrine, for it records the building of an enclosure, probably to the Fort, during the reign of Ibrāhīm 'Adil Shāh II. It consists of six lines, the first of which gives the name of God, the Prophet Muhammad and his son in law 'Ali, and the remaining five lines each contain a Persian verse. The style of writing betrays carclessness, hence the record cannot be deciphered in some places.

TEXT

Plate X

الله صحمد على در حق

¹ The tablet measures 14"×11"

² Qur'ān, XXI, 31

³ The stone measures 14t 40 in 4rom top to bottom and 3 ft 4 in from side to side

The reading of this line is uncertain, as several words are blurred,

حادم شاه رمان سلطان على سس بامدار دمودش طرم السطحات بالدامي كامكار دود صوسم هنگام رندع و مصل بهار دعد هیر عرم عوا فر شهری دایدم شد شمار ، عاج در ها اله بع إحماد . شد مرتب داب علی حهادش کار

TRANSLATION

God, Muhammad, 'Alı, (they) are true

- (1) During the time of King Ibrāhīm II this enclosure was built, may it last and enfure while this kingdom continues!
- (2) By order of the king of seven elimes, their resting place in the pit of fire (?)

thy enemies had

- (3) The servant of the ling of the world, Sultan 'Ali, the renowned, built it (the exclusive) on the ground level with his worthy colleagues
- (4) It was the time of spring and the serson of bloom, after the break of the Holy-ar, it coincided with the month of Zu'l Hajj
- humble the Gate of 'Alī was built in the world (5)There is another inscription in this shrine which refers to the building of a bestion of the Fort. and has no connection with the shrine The tablet bearing this inscription is built into the wall of the small hall which faces the sepulchral chamber The tablet measures 12" x 8" approvamately, and contains six lines of Nasta 'liq writing in a flowing style. The text may be read as follows --

Plate IX (e) ر درج صحمه معردم بناه 🛪 حدا زا من برپ داره نگاه * چه مصارط کاریست مصل اله حرد گفت ر تاریم کم اورد، شد مرتب کار کیل

IRANSLATION

He I

- (1) The Muhammad Burl, which is the refuge of the world May God protect it from the catastrophe (wrought) by guns!
- (2) Wisdom said, "Subtract nineteen to determine its date By the Grace of God how strongly at is built "

The work of Koppal was completed

According to the Abjad system the numerals of the second hemistich of line 2 give 1901, and subtracting 19 the result is 1882 But the style of the writing of this inscription is identical with the style of those set up by 'Uthman which are dated 1192 and 1193 H respectively 2

- ¹ Several words of this line also in the original inscription are indecipherable
- ² Supra, p 15 and Journal of the Hyderabad Archaeological Society, January, 1916, pp 96 7



(a) Inscribt to the stand Bach, Koppal

(b) Inscription on 'Abdullah Beg's Tomb, Udgir



The sixth inscription to be studied in this paper is a long record in Persian verse, which is extremely uncouth in poetic diction as well as in calligraphic style. It is carved on a tablet of black basalt, measuring 5′ 2″×1′ 8″, which is fixed to the parapet wall of a large well situated near the Jogī Banda bastion of the Koppal Fort. The well is called the Chānd Bāolī on account of a crescent being carved in the middle of the tablet on which the inscription is engraved. The text reads as follows—

Plate XI (a)

IKANSLATION

- (I) During the administration of Nawab Bahadur (Haidar 'Alī), who erected extraordinary buildings at Koppal
- (2) His extraordinary works acquired reputation. The Qil'adar was Muhammad Khān Bahlamī
- (3) First the universe felt the scarcity of water, the beasts, birds and the entire progeny of Adam
- (4) He (Nawab Bahādur) opened the stream of benevolence, the Fort (walls) built of lime and mud must be regarded as a boon (lit comfort)
 - (5) It (the well) was called the Ohand Kunta, near it towers the Jogi Banda
- (6) Through his knowledge he built tanks in various directions, and in the middle was a reservoir filled with flood waters
- (7) May it remain as a memorial till the day of resurrection may this model work be enjoyed by the village Koppal!
- (8) It was completed in the beginning of the month of Rajab in the year 1159 H (July, 1746)

The Qil'adar Muhammad Khan mentioned in this inscription may be identified with the Qil'adar Sharkh Muhammad of the Bahadur Banda inscription — The poetic style and the script of the

latter record bear a great resemblance to those of this inscription. But the Bahādur Banda record is dated 1198 H, while this inscription bears the year 1159 H. So if the Qil'ādar Muliammad of both records is the same person, we shall have to conclude that he held the command of Koppal Fort in 1159 H. and of Bahādur Banda in 1198 H.

VIII.

INSCRIPTIONS FROM UDGIR, BIDAR DISTRICT

BY KHRAJAH MUHAWMAD AHMAD, MA

The present paper has been compiled at the request of Mr G Yazdani, to whom I am also indebted for the valuable help which he has so generously given me in the decipherment and interpretation of several difficult phrases occurring in the records studied here.

Udgīr² is an old fortified town, Is ing on the Bidar-Parlī Railway which is at present under construction. The early history of the fort and the town is shrouded in mystery. The place is first mentioned in history by Firishtä in connection with the last days of Mahmūd Shāh Buhmanī. He states that Qāsim Barīd, the founder of the Barīd Shāhī dynasty, got Udgīr as a fief from the King in 897 H (1191-92 A.D.) ²

Qāsim Barīd died in 910 H (1504-1505 A D), and was succeeded by his son Amīr 'Alī, during whose time Udgīr was raided several times by a Jūgīrdār of Mūhūr To put an end to these raids Amīr 'Ah Barīd attacked the Jūgīrdār and killed him in action in 923 H (1517-1518 A D)⁴

When the last Baihmanī King Kalīmul lāh, who was a puppet in the hands of Amīr 'Alī Barīd, fled from Bidar to Ahmadnagar, the latter declared lumself an independent king. However, Ismā'īl 'Adil Shāh of Bijāpūr was not pleased with this step, and he waged war against Amīr 'Alī Barīd. It was in the vicinity of Udgīr that one night, when Amīr 'Alī Barīd and his whole army was fully drunk, Asad Khān Lārī, a general deputed by Ismā'īl 'Adil Shāh for the purpose, arrested Amīr 'Alī Barīd and carried him off in a litter to Ismā'īl 'Adil Shāh without any bloodshed." Subsequently the whole of the Barīdī territory was annexed by Ismā'īl. But through the mediation of 'Ala-ud-Dīn 'Iinād Shāh of Berar and Asad Khān Lārī, Amīr 'Alī Barīd was taken into favour by Ismā'īl, and Udgīr, Ausā and Qandhār were given back to him on condition that he would accompany Ismā'īl 'Adil Shāh in conquering Raichūr and Mudgal forts, which were then in possession of the Vijayanagar rulers. This campaign against the two forts was successful, and Isma'īl was so pleased with the conquest that he returned Bidar to Amīr 'Alī Barīd and allowed him to go back to his territory where he became an independent king.

¹ Journal of the Hyderabad Archaeological Society, p 98, Plate XXXIII

² I or a descriptive account of the Archaeological remains at Udgir, see Report of H E H, the Nizam's Archaeological Department for 1930

³ Tarikh i Firishia, Persian Text (Poona Lithograph), Vol I, p 712

⁴ Ibid, page 726

The following is an extract from the Gambridge History of India, Vol III, p 437 -

[&]quot;Amir 'Ali sorrowfully withdrew to drown his troubles in drink, his troops followed his example, and Ismā'il, hearing of their demonshipation, sent Asad Khān Lārī to attack his camp. He found all, even those on guard in a drunken stupor and he and his followers were able to enter Amīr 'Ah's tent, place the old man in a litter and bear him away. The jolting of the litter gradually awoke him from his drunken sleep and, starting up in terror, he cried that 'ginn' was carrying him off. He was undeceived by Asad Khān, who rebuked him for his gross indulgence and unsoldierly behaviour, and carried him before Ismā'il"

⁶ Tarikh : I'msta Vol II, pp 38-44

After the death of Amīr Barīd, his son 'Alī Barīd succeeded to the throne On the occasion of 'Alī Barīd's coronation, Burhān Nizām Shāh deputed Shāh Tāhir as his representative to Barīdi Court But as Shāh Tāhir was insulted by Barīdī nobles, Burhān Nizām Shāh invaded Barīdī territory and added Udgīr, Ausā, and Qandhār to his kingdom ¹

Thenceforward Udgīr remained under the Nizām Shāhīs till the last Nizām Shāhī king Husain III was captured by Shāh Jahān and sent to Gwalior as a prisoner in 1043 H (1633 A D) At this time Sīdī Miftāh, who was in charge of the Udgīr fort, refused to yield to the Mughals, till in the year 1046 H (1636 A D) Khāni Daurān, Shāh Jahān's commander-in-chief, having laid siege of the Udgīr fort for three months, succeeded in blasting to pieces one of its bastions. Sīdī Miftāh finding himself unable to cope with the situation, made over the fort to Khāni-Daurān on the condition that he (Sīdī Miftāh) should be made a Mansabdār This condition was afterwards fulfilled to the word

'Abdul Hamīd Lāhorī has given a graphic account of the siege and capture of this fort in his book $B\bar{a}d\underline{s}h\bar{a}hn\bar{a}m\bar{a}h$ A passage from the book is translated below —

" Khāni-Daurān Bahūdur, after he had defeated 'Adıl Khān, was ordered by the Mughal King to capture the aforesaid forts (1 e, Udgīr and Ausā) He first sent word to the officers of the forts that as all strongholds belonging to the Bi Nizām (i e, Husain Nizām Shāh III) have been surrendered to the auspicious forces of the Emperor, the conqueror of the world, and 'Adil Khān also has waived his claims in respect of them, it is advisable that you should also hand over the forts to the agents of this great power or else they will be soon taken by force and your lives and property will be exposed to risk. But these short-sighted people, not realizing the consequences, indulged in strengthening the bastions and ramparts On Sunday, 25th Muharram Klānī Daurān besieged Udgīr, and having inspected the ramparts, he posted his troops all round He placed Nazr Bahādur Kheshgī, Ihtmām Khān and Pahlwān Darwesh Surkh inside the town opposite the southern gate, Sarfarāz Khān Dakanī and Sazāwār Khān son of Lashkar Khān and Chandraman Bundeläh opposite the south-western entrance, and Mubariz Khan, Hasan Agā Rūmī and their company of sappers and miners in the western part which could easily vield to blasting He further ordered that whenever the sappers should be in need of help he would send his own soldiers When the sappers had dug a trench up to the fort wall, the guards of the fort lost all self control, and Sīdī Mıftāh ın a despondent mood ınformed Klānī Dauran of his desire to surrender on the condition that he would be taken into favour by the Emperor, the detender of kings Khānī Daurān agreed to that, but Miftāh subsequently made some improper proposals So Khāni Daurān blasted the mine which had reached the base of the Sher Hājī bastion The whole of the bastion, which had a circumference of about a hundred yards, along with its guns, minjiniq and other weapons were blown to pieces however, did not affect the defences of the fort much The Commander of the Imperial army therefore dissuaded the brave soldiers from making a raid, and sent word to Miftah, promising to spare his life, if he would wisely and far-sightedly surrender the fort to Imperial officers, and threatening him with instantaneous death should he refuse to agree to this proposal Miftāh, having lost all hope, surrendered himself, the fort and Isma'il,2 grandson of Ibrāhīm

¹ Tārīkh : Firishtā, Vol II, p 348

² Ismā'il was the son of Ibrāhīm 'Ādīl Shāh's eldest son Darwish Muhammad After Ibrāhīm's death, in pursuance of his will, Ibrāhīm's younger son, Muhammad 'Ādīl Shāh was raised to the threne, and Darwesh Muhammad was blinded The ladies of the harem feared that some harm may happen to Ismā'il aiso, who was at that time only six years old So they secretly sent him away to Nizām Shāh at Ahmadnagar Nizām Shāh did not want to displease Muhammad 'Ādīl Shāh, and therefore sent Ismā'il to Udgīr, which was in charge of Sidi Miftah Ismā'īl was kept there as a prisener for ten years, before being taken by Khām Daurān' Badshaknāma (Bibl Ind), page 219

'Adıl Shah (who was kept there as a prisoner, and whom Muhammad 'Adıl Shah had often tried by various means to take back from Sidī Miftāh) to Khānī Daurān Bahādur on Thursday, 8th Jumādı, after a siege of three months and more

Udgir remained a Mughal stronghold for about a century, and from two unique coins now in the Cabinet of the Hyderabad Museum, it appears that Aurangzeb and Farrukhsiyar struck coins at this place. With the dawn of the present dynasty of the Decean, this town became an Āsaijāhī possession.

Inscriptions of Udgir cover a period of nearly three hundred years from 983 H to 1219 H (1575—1801 A D) and generally represent Nastā'līg script. They also throw light on the history of the fort, and several other buildings at the place. I have studied the inscriptions as far as possible in chronological order.

I -INSCRIPTION ON A BRONZE GUN

A bronze gun of very good worksmauship is lying at the Chāndnī Burj which is situated to the west of the entrance to the fort. The length of the gun is about reven feet and the bore is about nine inches. It is inscribed in two places. The inscriptions state that it was manufactured during the reign of Nizām Shāh of Alimadnagar by Muhammad ibn Husain Rūmī, the manufacturer of the renowned Malik Maidān gun of Bijāpūr. My reading of the inscriptions is as follows.—

TRANSLATION

- (1) Ab'nl Ghāzī Nizām Shāh
- (2) Manufactured by Muhammad ibn Husain Rümī

II -INSCRIPTIONS ON AN ARCH IN THE HOUSE BUILT BY SAZIWAR-UL-MULK:

The arch is built of red stone, and above it inscriptions are set up which commemorate the occupation of the fort by the Nizām Shāhī kings. One of these inscriptions bears the name of Murturī Nizām Shāhā and the date 983 II. My reading of the inscription is as follows.—

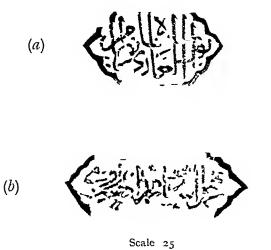
Over the right half of the Arch

¹ For a description of Muhammad ibn Hiisain Rūmi and the Malik Maidan gun of Bijāpūr, see tho articlo
⁶ Parenda an historical Fort' by Mr G Yazdani, published in the Report of Archaeological Department of
Hydei abad for 1931 33

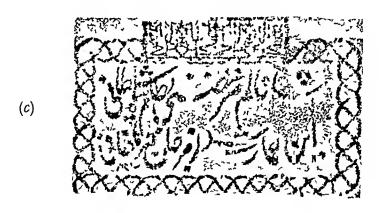
An inscription (Plate XXI) bearing his name and the year 1215 is carved on the Qandhar gate. He is said to have been a Qil'adar of Udgir

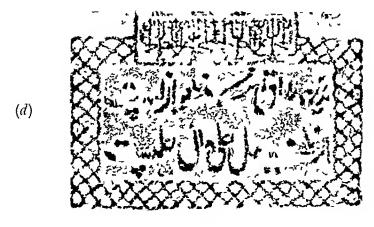
Murtura reigned from 973 995 H (1565 1586 A D)

(a-b) Inscription on a bronze gun at the Chandmi Burj, Udgir



(c-d) Inscriptions on the arch of Sazawar-ul-Mulk, Udgir





Scale 2

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TRANSLATION

(1)

(2) This arch

(3) By the grace of 'Ali and his descendants

Over the left half of the Arch

Plate XII (c)

. . (1)

(۲) شاه عالم صرتصى بطام شاه سلطاني

(۳) ایس عمارت شد ر سرحان مرهاد خادی

4 ' 1 4 4 1 1

LHANSLATION

(1)

- (2) The King of the world, Murtuza Nizām Shāh Sultānī
- (3) This building was constructed by Marjan Farhad Khani

983 H (1575-1576 A D)

III —INSCRIPTION ON 'ABDULLAH BEG'S TOMB

To the north of Khwājah Dargāh there is a tomb bearing an inscription dated 1019 H I could not find any reference in history to 'Abdullāh Beg whose name is mentioned in the inscription, but from the text it appears that he was much oppressed and that he gave his life in the cause of religion. My reading of the inscription is given below —

Plate XI (b)

- (1) Whoever died in the cause of religion, May his heavenly abode be glorious!
- (2) O God, may this oppressed (man) be associated on the day of judgment with usain son of 'Alī'!
- (3) When 'Abdullāh Beg was martyred, a voice from heaven said, "May his grave be illuminated!" 1019 H (1610-1611 AD)

IV —INSCRIPTIONAL TABLET FIXED TO A WALL IN THE HOUSE OF SAZAWAR-UL-MULK.

About a 3 and and a half to the north of the arch bearing inscription No II is a tablet of hard green stone, containing an inscription in heautiful Nastā'liq characters. It commemorates the capture of the fort by 'Umdat il Mulk, Khāni Daurān, Nusrat Jang' on the 7th of Jumādi II, 1016 II (1st June, 1636 AD) and also the appointment of Mughal Khān's son of Zain Khān's to the Qil'adārī of the fort, on the 11th of the same month. Both these facts have been mentioned by the author of the Ma'āsir-ul Imara, whose source of information was this inscription as stated by him on page 191 (Vol. III) of the book.

My reading of the inscription is as follows -

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(۱) در عهد حصرت سلیمان الرمانی صاحتقران ثانی شاه ههان (۱) در عهد حصرت سلیمان الرمانی صاحتقران ثانی شاه ههان (۲) پادشاه عاری حلد الله ملکه و ساطانه عددة الملك حاددوران (۳) بهادر بصرت حدگ نتاریج هفتم شهر حدیدالارل سنه ۲۹-۱ بتم در (۳) تلعه اردکیر را داق پرانیده مفترج ساحت و نتاریج چهاردهم (۵) شهر مدکور دوالهٔ (۵) شهر مدکور دوالهٔ (۷) کمترین خانه رادان درگاه معلی معل حان رین حان کوکه شد (۷) آن درج را در شهر درالقعده سده ۲۰۲۷ با مام رسانیده (۷)
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Right corner of the top -

یا ربیع

Middle of the top -

يا مناح

Left corner of the top -

یا سیع

Middle of the right border -

یا متیں

Middle of the left border -

يا متين

Right corner of the bottom -

كتمه ريى العالدين

Middle of the bottom -

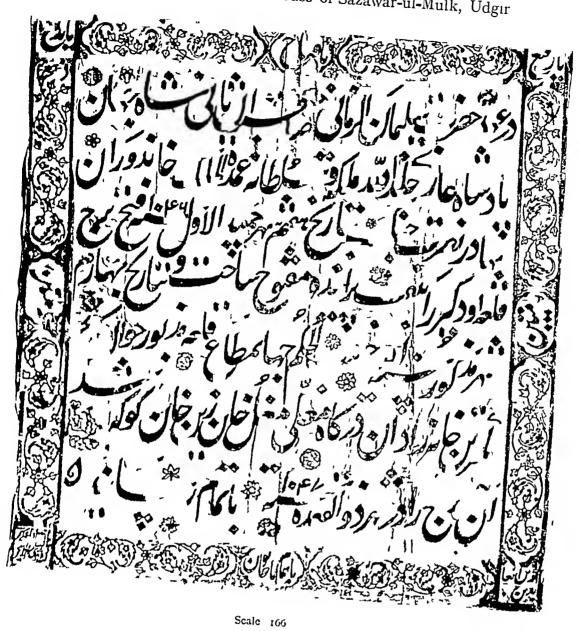
باهلمام بابوخال

Left corner of the bottom -

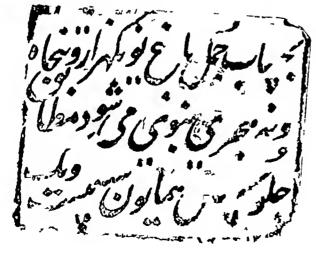
كِده مي التاريم شهر حديد الاحر سله ١٠٤٨

¹ He was a well known general of Shah Jahan's arms, his name being associated with the conquest of the Diceau. His real name was himalah a dur, but for his local services he was honoured by many titles among which him Dauran, Auerat Jang and 'Umdat-ul Yulk are the highest. He died on the 7th Jumadi I, 1055 H. vide Madeir ul Umara (Bibl. Ind.), Vol. I, pages 719 758

Ibid., p 190
 7rin khān, father of Mughal Khān, was the foster brother of Akbar Idem, Vol 2, page 362.



(b) Inscription on the Reservon of Bagh-1-Husam, Udgir



Scale 33

TRANSLATION

- (1) During the reign of the Solomon of the age, second lord of the happy conjunction, $Sh\bar{a}h$ Jahān,
- (2) the king, Crusader, may God perpetuate his kingdom and langship, 'Umdat-ul-Mulk Khāni Daurān
- (3 1) Bahādur, Nusrat Jang, on the seventh of the month Jumādı I, year 1046 H (1st June, 1636 AD) blew up the Fath Burj of the Udgīr Fort and conquered it On the fourteenth
- (5) of the same month and same year in pursuance of the order of the Lord of the world the fort was entrusted
 - (6) to the humblest of the servants of the great court, Mughal Khān Zam Khīn Kokā
- (7) The bastion was completed in the month of Zu Qā'dh 1047 H (March-April, 1638 A_*D)

Right corner of the top —

'O Sublime'

Middle of the top -

'O Opener'

Left corner of the top -

'O Marvellous

Middle of the right border -

'O Firm'

Right corner of the bottom -

'Written by Zain-ul-'Abidin'

Middle of the bottom -

'Under the supervision of Bābū Khān'

Left corner of the bottom -

'Inscribed on month Jumadi II, year 1048 H (August-September, 1638 AD)'

V —BAGH-I-HUSAM INSCRIPTIONS

About half a mile to the South-west of the Travellers' Bungalow, there are traces of an old garden which presents a most pitful sight. There are two buildings in the Mughal style of Architecture known as the Chhota Mahall and the Bara Mahall. Close to the Bara Mahall is a water reservoir which has an inscription saying that the chronogram of the garden is Bagh-i-nau

The Barā Mahall, which is a double storeyed building, stands on a platform. The front wall of the first storey has four inscriptions in Nastā'līq characters. Apparently these inscriptions do not seem to be parts of one and the same record, particularly the fourth which contains the pedigree of Nizām-ud-Dīn Khān. Nizām-ud-Dīn Khān may be the father of Husam-ud-Dīn Khān, who laid out the garden and founded the buildings. This guess is supported by the Ma'āsir-ul-Umara, but the name of Husām-ud-Dīn Khān's father is given as Nizām-ud-Dīn 'Alī and not Nizām-ud-Dīn Khān in that book

According to the Ma'āsır-ul-Uma-a (Vol I, page 585) he was made Qıl'adar of Udgir in the 21st Regnal, year of Shāh Jahān (; e, a bout 1058 H)

¹ His name was Husam ud Dîn Hasan In 1052 H he was made a Ballish and Waqai Nawis for the Decean and the title of Husam ud Din Khan was conferred upon him in 1055 H Vide Badshah Namah (Bibl Ind.) Vol. I, pp. 302 417

On the Reservoir

Plate XIII (b)

TRANSLATION

- (1) According to the numerical calculation of the Abjad system $B\bar{u}gh$ -1-Nau gives one thousand and fifty-nine (1059 II =1619 A D)
 - (2) From the date of the Prophet's migration (to Mecca) which corresponds with the
 - (3) Twenty-first year of the auspicious reign

On the Bara Mahall

No 1.

TEXT

TRANSLATION

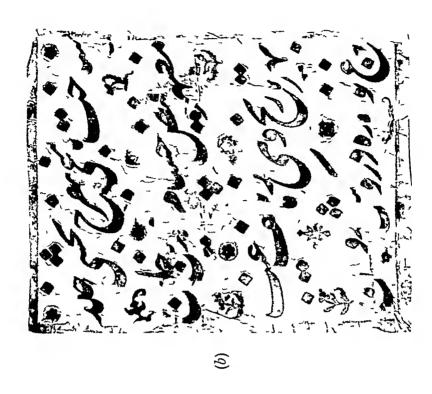
- (1) I resign all matters unto God
- (2) And approach him through the five eelebrated Lords,
- (3) The Prophet Mulammad, his two sons,
- (4) Fatımah and the chosen 'Alī

No 2

Plate XIV (a)

صلحت قرآن ثاني

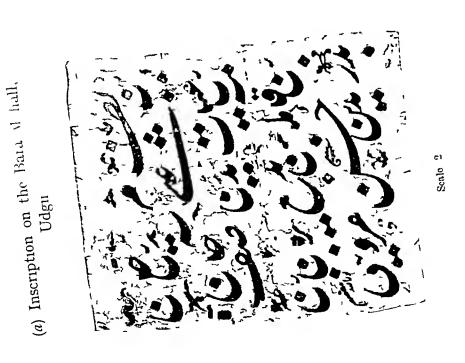
- (1) During the reign of the conqueror of the world
- (2) The maintainer of peace and tranquility, Shah Jahan
- (3) May the world by the rain of his bounty
 - (4) Be in fresher bloom than the gardens of the Paradise!











No 3

Plate XIV (b)

TRANSLATION

- (1) The garden, which is refreshing like Paradise, was laid out by
- (2) The incarnation of generosity, Husām-ud-Dīn Khān
- (3) For its chronogram a voice from Heaven
- (4) Said, 'Bāgh-1-Nau'

No 4

Plate XV (a)

TRANSLATION

- (1) Son of Nızam-ud-Din Khan
- (2) Son of Ghiyāth-ud-Dīn 'Alī Āsaf Khān 1
- (3) Son of Aghā Mulla, son of Badī'-uz-Zamān son of
- (4) Badr-ud-Din Hasan of Qazwin, may God illuminate their resting places !

VI -- INSCRIPTIONS ON A MOSQUE NEAR THE DARGAH OF SAYYID CHAND SAHIB.

The inscriptional tablet is fixed in the middle of the Mosque I have deciphered the inscription as follows —

Plate XV (b)

¹ He was the father of Nūr Jahān, the beloved wife of Jahāngīr From the table given in the inscription, it is apparent that Husām ud Dīn who laid out Husām Bāgh was Nūr Jahān's nephew

(۴) دیلی مسعد از عون سعادت
 (۵) پی تاریم از هاشم رقم ره
 سته ۱۰۹۶
 (۲) معارک مسعدی دیر عدادت

TRANSLATION

- (1) During the reign of the Second Lord of the happy conjunction (Shah Jahan),
- (2) Whose praise cannot be expressed in words,
- (3) Through the endeavours of Ni'mat ul Lah' the construction
- (1) Of the Mesque was completed
- (5) Hā dim wrote its chronogram
- (6) This auspicious Mosque is for Worship, year 1061 II (1653 1654 A D)

III —INSCRIPTION ON THE WESTERN WALL OF THE ANDHER! WALLL

This inscription is not in situ. I am told that this as well as another inscription which is now in the Liest Taluqdar's hone at Bidar, originally belonged to the Bigh-i-Husim. Tiest, they were removed to the Udgir fort and afterwards one of them was removed to Bidar, and the other was fixed in the western wall of the Andheri Mahall. The inscription contains the well-known lines of Muhammad Mā'sūm Nāmī of Bhakkar a court poet of Akbar. The lines are inscribed at Mandu and other places as well. We reading of the inscription is given below.—

Udgir Record

Plate XVI (a)

توان کردن تمام عمر را مصروب آب رگل که شاید یکدمی صاعددلی در ری کند مارل

TRANSLATION

- (1) The whole of life may well be spent over handling clay and water,
- (2) In the hope that perchance the godly person may stay here for a while.

Bidar Record

سلمتم این حاله را تا درستی مدرل کدن رده عاتل عمر حود کی صرب آب ر کل کدن

- (1) I have constructed this house so that some friend may dwell in it
- (2) Otherwise a wise man would noter waste his life in (handling) brick and mud

¹ Ni'mat ul Lāh was a son of Husām ud Din Khān who laid out the Husām Bāzh, ridē Ma'agir ul Umara (Bibl Ind), Vol I, p 586

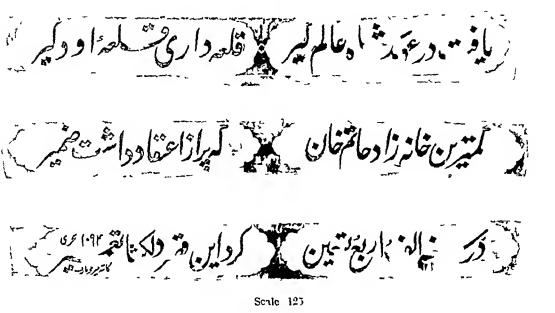
(a) Inscriptions of Mir Muhammad Ma'sum at Udgir and Bidar

(b) Inscription at the Andheri Mahall, Udgir

Scale 166



(a) Inscription at Taihsildar's Court, Udgir



(b) Inscription on the Khwajah Dargah, Udgir



Scale 2

VIII ANOTHER INSCRIPTION ON THE ANDHER! MAHALL

According to the information obtained locally, this inscription belongs to Hātim Kī ān's palace. It is somewhat incomplete, and may have formed part of some other inscription which is missing now. My reading of the inscription (fragment) is given below —

Plate XVI (b)

TRANSLATION

- (1) Son of Dost Beg
- (2) This auspieious house was constructed

IX —INSCRIPTION NOW FIXED IN TAHSILDAR'S COURT

This inscription, as it says, originally belonged to Hātim Khan's palace—But now it is fixed over the Tahsīldār's court which was formerly ealled Farrīsh Khānā—It records the appointment of Hātim Khān to the Qil'adārship of the Udgīr fort, during the reign of Aurangzeb and also the construction of a palace by him—My reading of the text is given below—

Plate XVII (a)

كاتده مير محمد عارب

- (1) During the reign of Emperor 'Alamgir (Aurangzeb) he (Hatim Khan) got
- (2) The Qil'adarship of the fort of Udgir
- (3) The humblest of his (Aurangzeh's) slaves, Hatim Kl an
- (4) Whose heart is full of loyalty,
- (5): In the year one thousand, four and ninety
- (6) He built this beautiful palace 1094 H. (1682-1683 AD) Inscribed by Mir Muhammad 'Ānf

X —INSCRIPTION ON A TOMB IN THE KIIWĀJĀH DARGĀH

This inscription represents an inferior type of Nastā'līq script and the style of composition is also poor. According to the chronogram it belongs to 1106 H. My reading of the inscription is given below.—

Plate XVII (b)

IRANSLATION

- (1) The chronogram came from the loving heart,
- (2) 'Kamāl Multāni has been blessed by God' (1106 H)
- (3) (As he died) on the 17th Rabi' II (25th October, 1691)
- (4) Bless him by reciting Ikhlās (a chapter of the Qur'ān)

XI -INSCRIPTION ON THE PETÄH GATE

Petāh Gate bears an inscription in ordinary Nastā'liq characters — It records the construction of the gate in 1110 H (1698 A D), during the Qil'adārship of Qāsim \underline{Kl} ān — My reading of the inscription is as follows —

Plate XVIII (a)

TRANSLATION

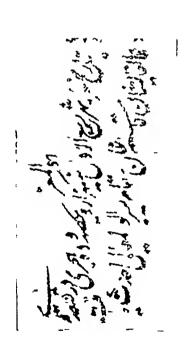
He is the bestower of honour!

- (1) On the first of the month of Rabī' I, in the year one thousand one hundred and ten Hijrī (28th August, 1698 AD), during the Qil'adārship
- (2) Of the exalted Khān, Qāsım Khān, under the supervision of Mīr Abul Ma'ālī this (building) was constructed ,

XII —INSCRIPTION ON BEGJĪ'S MOSQUE

Outside the citadel, about forty yards from the Qandhār gate, are situated a small mosque and a well named after one Begjī They seem to have been built almost simultaneously, as the inscriptions on them bear the date 1151 and 1152 H Most probably 1151 is the date of laying their foundations and 1152 of their completion The founder was modest enough to omit his

(a) Inscription on the Petah Gate, Udgir



Scale 2

(b) Inscription on Begji's mosque, Udgir



(c) Inscription on Begg1's well,

Scale 2

Scale 2

name in the inscriptions Formerly they must have been in one and the same premises, but now a public road separates them The following is my reading of them —

On the Mosque

Plate XVIII (b)

1191

TRANSLATION

- (1) This Mosque is like the Old Abode (the sanctuary of Mecca) 1151 H (1738-1739 A D).
- (2) How excellent is this abode of God, so exalted, and like the sanctuary of Meeca it is the place of adoration for every one
- (3) When I inquired of Wisdom about its chronogram, it said 'This mosque is for the good of the public' 1152 H (1739-1740 AD)

On the Western uall of the well

Plate XVIII (c)

TRANSLATION

- (1) O Muhammad, O God, O 'Alī,
- (2) Hc said unto thee "We have bestowed upon
- (3) thee Kauthar (river of Paradise) "
- (4) 1151 H (1738-1739 A D) 1152 H (1739-1740 A D)
- (5) "The lord of the time, the distributor of the holy water"

Line 5 according to the Abjad system gives the date 1152 H

XIII —INSCRIPTIONAL TABLET LYING NEAR THE DIVISIONAL OFFICER'S COURT

An inscriptional tablet of dark green stone is lying in the open, near the Divisional Officer's court—I have requested him to get it removed to some safe place, and I hope by this time it has

been done This inscription records the construction of a cistern by one Husam-ul-Lili Khani in 1163 H, and represents a fairly good type of Nastā'līq script My reading of the inscription is given below —

Plate XIX

(1) نحر حود ر میص مسام الله حال آنکه بام دامدش لطه ، علی (۲) ساحه ، حرصی دس رسنع ر با صفا منتماید
40
 چو حام صنفلی (۳) گرمی صامی برد چون ر امثال مود شد از آن رز بام از کوثر قلی (۳) بهر تاریخش رصا چون مکر کرد آماتقش گفتا بآزار حلی (۵) پدم عدد از پنجتن گیر ر نگو بادی کرثر قلی لطه ، علی (۵)

TRANSLATION

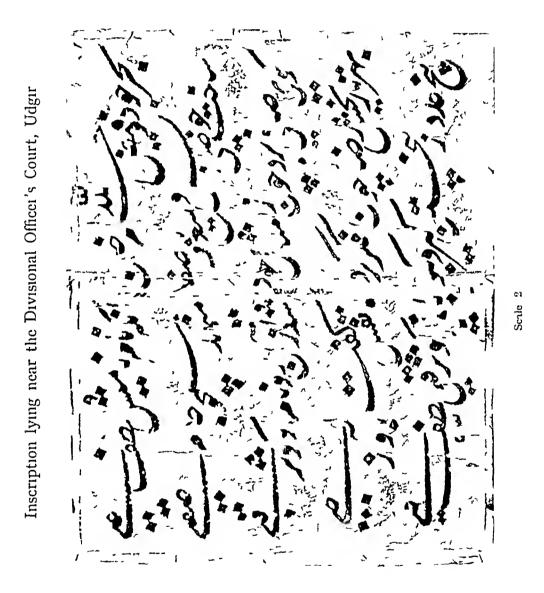
- (1) The ocean of generosity and magnanimity, Husām-ul-Lüh Khān, whose renowned name is Lutf 'Alī,
 - (2) He built a cistern which is spacious and transparent, and looks like a polished cup
 - (3) As he surpassed his contemporaries, hence he is styled Kauthar Quli
 - (4) When Raza sought for its chronogram, the inspirer spoke loudly,
- (5) "Take away the numerical value of the initials of the Five Holy Persons (Prophet, Fatima, 'Alī, Hasan and Husain) and say 'The builder is Kauthar Qulī Lutf 'Alī,'" 1163 H (1749-1750 AD)

XIV -- INSCRIPTION OVER THE QANDHAR GATE

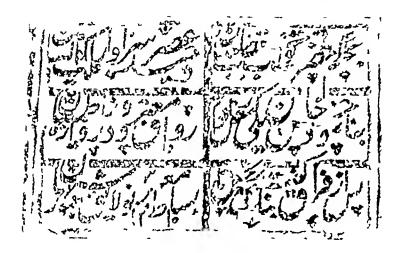
This inscription is in ordinary Nastā'līq characters and it records the construction of a gate-way in 1215 H (1800 AD) by Sazāwār-ul-Mulk

Plate XX (a)

- (1) By order of the evalted and peerless Nawab, Sazāwār-ul-Mulk,, who is held in esteem by the whole world
- (2) Hasan Kl an, one of the Mughals, land, foundation, of the balconv and the gateway at his case
- (3) When it was completed Waz'a (poetic name) composed this chronogram, "The new passage is worthy of being traversed by kings." 1215 H_(1800 AD)
- ¹ His name was Mīr Nizām ud Din 'Ali, and he was the third son of Husām ud Din <u>ICh</u>ūn, the founder of the Husām Bāgh/ For a long time he was Qil'adār of Udgīr, vide Mu'aṣir ul Umara (Bibli Ind), Vol I, p. 587.

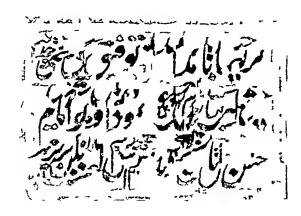


(a) Inscription on the Qandhar Gate, Udgir



Scale 2

(b) Inscription on Baie Sahib's well, Udgir



Scale 166

XV -- INSCRIPTION ON A TOMB CLOSE TO THE TRAVELLERS' BUNGALOW

The inscriptional tablet is worn out in some places, hence the latter portion of the inscription is not legible. The reading of the date is also a little doubtful

TEXT

هر الداقي

TRANSLATION

He is everlasting

- (1) The deceased resting in Paradise, Muhammad Hasan Khan
- (2) Son of Muhammad Mhalil Min of Qazwin (may his soul rest in peace !)
- (3) Died on the first of Rabi' II, 1219 H (1801 AD) (4-6)

XVI -- INSCRIPTION ON THE BARI SAHIB'S WELL

This inscription is carved on a well, known after the name of its constructor. The well is situated outside the town about 200 yards to the north-east of the Travellers' Bungalow. The inscription is badly worn out in some places. The following is my reading of the inscription.—

Plate XX (b)

- (1) The well-known and noble Bare Sähib under Livine guidance constructed this new well
- (2) like 'Salsabīl' (stream in Paradise) he has dedicated this to the martyred Apostle (i e, Husain, the grandson of Prophet Muhammad)
- (3) Hasan has composed its chronogram, 'Drink nater and condemn Yazīdi' 1220 H (1805 AD)
- ¹ Yazīd was the second Umayyad king, under whose order, Ḥusain, the grandson of the Prophet Muhammad, was martyred

INDEX

| A | PAGE |
|---|--|
| Abdul Hamid Lāhori, author of Bād shāh Nāmah . 19 'Abdullāh Beg's Tomb (Udgīr) Abū Hanīfa Nu'mān bin Thābit, Moslem Jurist (699—767 AD) 'Ādil Khān Adoni | Barā Mahall |
| Aurangzeb 1, 6, 20, 27 | |
| В | D |
| Bābū Khān . | Dastūr Khān . 5 Dastūr-ul-Mulk 5 Dastūr Khān Makrī (entitled the Wazīr of Land and Sea) . 5, 6 |
| Bāgh 1 Husām 23, 25 (footnote), 26, | Delhi . 6 |
| Bāgh 1 Nau 23, 24, 25 | Delhi Gate (Nasik) . 6 |
| Bashmani (period) 2 | Devanāgarī figures . 6 |
| Bālā Hıṣār (Udgīr Fort) 3 | Dohād 4 |
| Bālājī's Temple (Nasık) 6 | Dost Beg |

| E | Page | J | Page |
|---|--------|--|------------|
| E. | - | | |
| Epigraphical Gallery, Prince of Wales | | | (footnote) |
| Museum, Bombay | 5, 6 | Jai Singh, Ray (son of Gangadas) | 3 |
| | | Jamshid Quli Qutb Shāh . | . 2 |
| F | | Jogi Banda | 17 |
| Farrukhsıyar . | 20 | Junagadh . | 3 |
| Farrāsh Khānah (Udgir Fort) | 27 | | |
| Firishtah, History of | 2, 18 | ĸ | |
| | 12, 13 | Kaikā'ūs (1291—1302 A D) | 10 |
| Fîroz Jang Bahādur, Khān | 1 | Kalny | 2 |
| 5 | į | Kalimullah Baihmani | 18 |
| _ | | Kamāl Multāni | 28 |
| . G | | Khamb Baba (the pillar) | 7 |
| Galna (ın Khandesh) | 5 | Khān 1 Daurān | 19 |
| Ganga Dās, Rājā (son of Ray Trımbak) | 3 | Khujandi, Saif-ul Mulk, Malik ush Sharq | 7 |
| Chāzi Khān (Commandant of Kopbal Fort) | 14 | Khwajah Dargah . | 21, 28 |
| Ghyāth, the golden handed | 11 | Khwājah Sābir, Khān 1 Daurān, Nuşrat J | |
| Ghyāth ud Dîn 'Alı Āşaf Khān | 25 | 'Umdat-ul Mulk | 22, 23 |
| Ghıyath ud Dın Khaljı Sultan of Malwa | 4 | Kistna (River) | 1 |
| Godavarı (Rıver) | 6 | Kopbal . | 14 |
| Godhra, gateway of the Champaner Fort | 4 | | |
| Golconda | 2 | L | |
| Gulbarga | 1 | | |
| Gujrat, Saltāns of | 3 | Lodi <u>Kh</u> ān | 5, 6 |
| | | Lohangi Hill (Bhilsa) | |
| н | | M | |
| Haidar 'Alı | 14 | 171 | |
| Halol Gateway (Champaner Fort) | 4 | Mahabalistan (Bhilsa) | 7 |
| Hasan Āqa Rūmī | 19, 20 | Mahmūd Khaljî, Sultān of Mandū | 3, 4, 7, 8 |
| Hī shim | 30 | Mahur | 18 |
| Hātım Khān's palace | 27 | Majha i Ulug <u>h Kh</u> ur <u>sh</u> īd • | 13 |
| _ | 25, 26 | Malık 'Alı Beg (entitled 'Alı Khān) | 3 |
| Husamullah Khan (Kauthar 'Alı, Lutf 'Ali, | | Mahk Sudhā (brother of Ghāzī Khān) | 3, 4 |
| Mir Nizam ud Din 'Alı) | 30 | Malık Maıdān (famous Bıjapur Gun) | 20 |
| Husain Nizām Shāh III (Bi Nizām) . | 19 | Malık u <u>sh Sh</u> arq | 8 |
| Husain Shāh (899—925 H) Abu'l Muzaffar | | Mahk-ut Tujjār | 2, 8 |
| Al Husainī, King of Bengal . | 12 | Malwa . | 7 |
| · | | Mandū | 4, 26 |
| I | | Marjān Farhād <u>Kh</u> ānī | 21 |
| | 15 30 | Mir Muhammad 'Ārif | 27 28 |
| Ibrāhīm 'Ādıl Shāh 2, 3, 14, | | Mir 'Abdul Ma'āli . | 5 |
| Ihtmām Khān | 19 | Mırat ı Sıkandarı (Hıstory) Motī Tālab (Pearl Tank) | 1 |
| Iltūtmish | 7 | 1 | 19 |
| Ismī'īl 'Adıl <u>Sh</u> āh | 18, 19 | Mubāriz <u>Kh</u> ān • (| 1.0 |

| | | T | _ |
|--|--------------------|---|-------------|
| | Page | | AGE |
| Mudgal (Fort) | 18 | Qandhar Gate (Udgir Fort) | 28 |
| Mughal Khān, Zam Khān (son of Zam Khān | | Qusim Barid (15045), Founder of the | |
| foster brother of Akbar) | , 22, 23 | Baridi Dynasty | 18 |
| Muhammad Aqa (Turkish Officer) | 3 | Qāsım <u>Klı</u> ān | 28 |
| Muhammad Shīh Bīgarha | | | |
| Muhammad Shāh (son of Ahmad Shāh) | 3, 4, 5 3, 4, 5 | | |
| Muhammad Khān Bahlamī (Commandant | | | |
| Kophal Fort) | 17 | R | |
| Muhammad Shāh Baikmanī | 18 | Rahmatullah, Malik ush Sharq, Malik ut- | |
| Muhammad 'Adıl Shāh | 20 | Tujjār, Governoi of Bhilsa under Mahmud | |
| Muliammad Mā'şūm Nāmī of Bhakka | | <u>Kh</u> alji of Malwa | 9 |
| (court poet of Akbar) | 26 | Raichúr 1 (footn | iote) |
| Muhammad Hasan Khūn (son of Khalīl Khū | in | Raichur Fort . , | 18 |
| of Qazwin) | 31 | Rāy Patā'ı- (son of Rāy Udaı Sıngh, ruler | |
| Murtnza Nızām Shāh | 20, 21 | of Champaner) | 4 |
| Muzaffarnagar (Malkhed) | 1 | Rāmrāj | 2 |
| Muzaffar <u>Sh</u> āh (1490—93 Λ D) | 11, 12 | Rasulabad | 4 |
| Muzaffarabad | 12, 13 | Raza | 30 |
| | ! | Revised Lists of Antiquarians Remains in the | _ |
| N | | Bombay Presidency by Burgess | 5 |
| Nā'ıb ı <u>Gh</u> aıbat | 2, 3 | | |
| Nasik | 6 | s | |
| Nasik Gazetteer | 6 | | |
| Nasik Municipality | 6 | gailani Pādia | 15 |
| Nawab Bahādur (Haidar 'Alı) | 17 | Sanchi, Buddhist Monuments at | 7 |
| Nawabganj (on the Mahananda, 20 mile | es | Sarfräz Khän Dakani | 19 |
| South east of Gaur) | 13 | Sazāwār <u>Kh</u> ān (son of La <u>sh</u> kar <u>Kh</u> ān) Sazāwār ul Mulk 20, 22 | 19 |
| Nazr Bahādur Kheshgi . | 19 | | |
| Nı'matullalı . | 26 | Shāh Jahān 22, 23, 24 Shāh Tāhir | e, 20 19 |
| Nızām 'Alı <u>Kh</u> ān | 3 | Shakli Muhammad (son of Anmad As | 19 |
| Nizām ud Din Khān (father of Husāin ud | | Sultāni) | 4 |
| Dın Khān) | 23, 25 | Shaikh Muliammad (Commandant of Kopbal | - |
| Nızām ud Dîn 'Alı | 23 | Fort) . 17 | , 18 |
| Nür Jahān 25 (f | ootnote) | Sher Hājī (Bastion) 'Udgīr | 19 |
| | | Sıkandar Shah I (of Bengal, 1368 89 AD) 10 |), 11 |
| P | | Sidi Miftüli | 19 |
| Pāthalnagari Well | 2 | Staplcton, Mr H, D P I, Bengal | 9 |
| Pahlwan Darwigh Surkh | 19 | Tribeni, Inscriptions of | 12 |
| Pinhey, Sir A | 14 | | |
| A limited & war and | ** | | |
| • | | υ | |
| Q | | Udgīı 26 | 3, 27 |
| Oandhar | 18, 19 | 'Uthinan, Architect '14, 15 | |

| v , | Page | Yāqūt <u>Kh</u> ān (a favourite slave of Ibrahim 'Adıl Shah II) | Page 14 |
|---|-----------------|--|-----------------------|
| w | | Yazdanı, G, Director of Archæology, H E H The Nizam's Government, | |
| | footnote) 30 | Hyderabad 18, 20 (foo Yazīd Yusuf, Syed, Assistant Director of Archeo logy, Hyderabad | tnote) 31 1, 14 |
| Y | | 1 | |
| Yadgır (Pargana Fırozgarh 'urf Etgir, proviously known as Ibrāhimgarh, a talu | | Z , | |
| town in Gulbargah District) | 1, 2 | Zam ul 'Abidin | 23 |

INSCRIPTIONS OF SHÄHPÜR, GOGĪ AND SAGAR, GULBARGA DISTRICT

The inscriptions of these places have, been studied before, first by the late Maulawi Bashīrud-Dīn Ahmad Sāhib, Taluqdar of Raichur, in his history of Bījapūr, styled the Wāqi'āt i'-Mamlukat-1-Bījapūr,¹ and afterwards by Maulawi Alī Asghar Bilgrāmī, in the Urdu Appendix to the Annual Report of the Archæological Department, Hyderabad Deccan, for the years 1331-33 Faslī But as these scholars did not publish the facsimiles of the inscriptions, and further, as during my visits to Shāhpūr, Gogī and Sagar I have come across several new inscriptions, I venture to edit them all in this article. They are thirty-three altogether, seven of them belonging to Shāhpūr, four to Gogī, twenty one to Sagar and one to Dornhallī in the suburbs of Shāhpūr.

Khwāja Muhammad Ahmad Sāhib, Curator of the Hyderabad Museum, has kindly assisted me in securing the rubbings of these inscriptions, and also in compiling this paper, and I thank him heartly for his willing help

SHĀHPŪR

Shāhpūr is the headquarters of the taluqa of this name in the Gulbarga District—It has a fort of irregular shape built on precipitous rocks which originally formed the principal defences of the fort. In later times it seems to have been strengthened by bastions and curtains which were built by Musalman kings—In history, Shāhpūr does not appear, although some scholars have confused it with Shāhpūr, a suburb of Bījapūr, which was founded by 'Alī 'Ādil Shāh in 965 H (1558 AD) to commemorate his accession to the throne. The reason for the omission of Shāhpūr apparently is that the fort of this name was regarded as an inseparable part of the principality of Sagar, which has occupied an important position in the history of the Decean from a very early period—It is interesting to note that even in inscriptions carved on Shāhpūr Fort and the town gateway (Gogī Darwāzah) the name Shāhpūr does not appear, but in its place the name Nusratabād is mentioned. The latter name was given to Sagar by 'Ādil Shāhī kings, although the author of the Ma'āthir i 'Ālamgīrī writes that Aurangzeb changed the name of Sagar into Nusratabād when he anneved it to his kingdom in 1098 H (1686 87 AD). The latter statement is unwarranted, for the name Nusratabād occurs on the inscriptions of Shāhpūr as well as Sagar earlier than the conquest of the place by Aurangzeb.

Of the seven inscriptions of Shāhpūr the carbest is dated 12th Ramazān, 962 H (31st July 1555 A D) during the reign of Ibrāhīm 'Ādil Shāh, who is described in this inscription as having built the Fort through one Muhammad Yūsuf As the inscription is carved on the second gateway of the fort, it appears that Ibrāhīm 'Ādil Shāh made certain additions to the defences of the fort, of which the second gateway was the most important and worthy of being commemorated by an inscription

- ² Agra lithograph, 1915, Part III, pp 358-374
- ² Hyderabad lithograph, pp 21 34
- ³ About two and a half miles to the North of Shāhpūr is an extensive group of megalithic tombs arranged systomatically in the form of 'avenues'. There is another group of similar tombs about two miles to the South of Shāhpūr. The presence of these prehistoric burial grounds shows the antiquity of the site.
 - ⁴ Briggs, III, 116 and Basatīn, 88 (Hyderabad Lithograph)
 - ⁵ Vide Plates Ib and IIIa
 - 6 Ma'athir : 'Alamgīrī (Bibl Ind), p 307.
 - 7 Vide Plates Ib, IIIa and VIIIb

The inscriptional tablet measures 2 ft 4 in, by 1 ft 6 in and has four lines of writing in Naskh style. The language of the inscription is Persian, and I have deciphered the text as follows —

PLATE I (a)

- (1) این قلعه معارک بسال سلط ، پناه
 - (2) ابواله طفر ابراهيم عادلشاه
 - (3) خلد الله تعالى ملكه و ، الماله
- (4) کار کرد محمد یوسف ۱۲ رمصل سده ۹۹۲ ه

TRANSLATION

This auspicious Fort (was built) during the time of the refuge of the kingdom, the victorious (monarch), Ibrāhīm 'Ādil Shāh, may God perpetuate his kingdom and sovereignty! The work was done by Muhammad Yūsuf, dated the 12th Ramazān, 962 H (corresponding to 31st July 1555 A.D).

In chronological order, the next inscription of Shahpur is carved on the Western gateway of the town wall, which is styled the Gogi Darwazah on account of its facing the road which goes to Gogi The gateway is a lofty structure, and according to the inscription it was built in 966 H (1558 59 AD) during the reign of Alī 'Ādil Shāh I The inscription is carved on a tablet, measuring 4 ft 5 in by 2 ft 4 in The style of writing is Naslh of a crude type and the text comprises Qur'anic verses and three lines of Persian prose which may be read as follows—

PT ATE I (b)

- Tane 1 دسم الله الرحمل الرحيم ⊙ اصر من الله و فتم قريد. ، و بشر المومنين ⊙
- 2 Line عالله حير هانطا و هو ازهم الراحمين ۞ ناله عليا مطهر العجائب تحا ه عونا لك
- Tine 3 في النوايب كل هم عم ™ي^رعلى (ر) ندوتاً عن يا صحمه و بولايتك يا على يا على يا على O
- 4 Line این قلعه و این مسلهٔ معارک بدیاه (؟) مسرت سلطد ، بداه ادر الفطعر علی علی عادلشاه
 - 5 Line خلد الله تعالى مله و ما اطانه و افاص على العاامين فرة و ام مانه در كاركود
- Time 6 مدر صحمد بن حاحی عماد حال معمله (؟) قلعة بصرتا باد قصدهٔ شهور معمور الله کار معمور معمو

TRANSLATION

Bismillah —Qur'ān, Ch 61, verse 13, and Ch 12, verse 64 and the $N\bar{a}di$ ' $\bar{A}l\bar{i}$ This fort and this auspicious town (was built) during the reign of the refuge of the kingdom, the victorious

(monarch) 'Alī 'Ādıl Shāh, may Almıghty God prescrve his kingdom and majesty, and spread over all climes his benevolence and charity! The work was done by Mīr Muhammad son of Hājī 'Imād Khān the builder (or governor) of the Fort of Nusratabād, the well known and well-populated town 966 H (1558 59 AD)

The third inscription in chronological order is carved on a stone tablet (3 ft 1 in by 2 ft), now fixed on the first gate of the Shāhpūr Fort—The inscription originally belonged to Deodurg, a taluqa of Sagar—It states the repopulating of the town by one Mīr Tāju'd Dīn in 975 H (1567-68 A.D.) during the 'Ādil Shāhī rule—The inscriptional tablet has the Shiite Durūd, the Nādi 'Alī and the Qur'ānic verses (Ch 61, V 13, and Ch 12, V 64) carved in the margins, while the middle panels contain four Persian verses composed and inscribed in very poor style—They read as follows—

PLATE II

TRANSLATION

- (1) O Musalman, listen to me regarding the foundation of Deodurg, for I shall tell (you) the basic fact
- (2) Its outer entrance had fallen into ruin to such an extent that for several decades people had forgotten it
- (3) When the reign of the just king1 commenced, through judicious administration this entrance was restored
- (4) For the restoration this chronogram was composed, "It was restored during the regime of Mīr Tāju'd Dīn" 975 H (corresponding to 1567 68 AD).

The fourth inscription of Shāhpūr is carved on a bastion of the Fort, styled the Muhammadī Burj The inscription is dated 1067 H (1656-57 A D), and records the building of the bastion during the reign of 'Alī 'Ādil Shāh II, when Āqa Muhammad was the Nā'ib (Deputy of the king) The style of writing is Naskh of a crude type, and the text consists of three lines of Persian verse composed in an indifferent style The tablet on which the inscription is carved is 1 ft 8 in in length and 1 ft 2 in in breadth

TEXT

PLATE III (a)

متوفیق خدا در نصرت آداد محمد نرج را کردند نلیاد بدر شه علی سلطان عادل آقا محمد کنایت نود فاصل ر تاریخش سدم ستدن الع نود مرتب نرج شد در وقت مسعود

¹ As the Bijapür kings bore the title 'Adıl Shāh there is pun on the word 'Adıl which literally means ' just '

- (1) By the grace of God they (the officials of the long) built the Muhammadi Burj in Nusra tabid
- (2) During the reign of the just Sultan, King ' th (II) when Aqa Muhaminad was the learned Na ib (in Australabid)
- (3) The year was 1067 H (1656 57 A D) when at an auspicious moment this bastion vas completed

At a distance of a furloug from the Traveller's Bungalo's towards the West, is a well, the entrance to which is practically blocked now. As we go do in the steps we find an inscriptional slab broken into two pieces, fixed horizontalls in the left wall. The inscription records the building of a tomb and a mosque by one Abu'l Hasan in memors of a pious lady named Junaid Bi. The inscriptional tablet does not appear to be in its original position, and at first it must have been set up in a prominent place on the mosque or the tomb referred to in the inscription.

The text consists of reven homestiches of Persian verte composed in an indifferent style. The script is Austhi, but as the stone has abraded builts, the inscription has become illegible in several places. The text as deciphered is given below.—

بال PIATE III (ا) هاید دی ما ما ما ساخه آداه در هین هیند راز ایس را کاشه چهار درم دود از مه ردیع درم که کشته عمچو . . وصل خود راته ، ر مسلسان رما کیش مادق الاحلامی همیشه درد از حزم ادرالسس عاماه ، دکوشش . . کرد روصه ر ساحد . . آداه کاشی مادی (۲) و اصف

TRANSLATION

Junaid Bi. . s.janja! (1) who was

Nobody discerns the mystery of the 'unknown'.

It was the eighth of the month of Rabi II

That like——she became aware of her union (demise)

Among her sincere and faithful followers

She was (specially) kind to Abu'l Hasan for his sorrowful mood

The latter built in her memory this tomb and mosque

Whoever stayed——he praised

The air and water of this shrine

The next (sixth) inscription in chronological order is carved on a bastion of the Shāhpūr Port facing the Mandāgarhī. It records the building of the bastion under the superintendence of Shāh Muhammad Raza, the Keeper of the Port, in 1077 II (1666-67 AD) The inscription consists of four hues of Persian prose, and the date is given both in words and figures. The style of writing is Nashhī of a crude type

- ² The two pieces jointly measure 2 ft 6 in in length and I ft 3 in in breadth
- 3 The word significal meaning a inirror is somewhat out of place here, although it is used in the well known quideh of Imra'ul Quis
 - The inscriptional tablet measures I ft 7 in by I ft 3 in.

الها سدة ۱۷ (a)

PLATE IV (a)

در كار كرد

شاه صحمد رصا

موالدار سده سدع ستين (S1C)

TRANSLATION

(Built) under the superintendence of Shāh Muhammad Raza, the Keeper of the Fort, in 1077 H (1666 67 A D)

The seventh inscription of Shāhpūr belongs to the reign of 'Alī 'Ādil Shāh II, and as the tablet on which it is carved was found during my visit lying in a neglected condition in a ruined mosque near Hazrat Mūsa Qādirī's shrine, I have since had it removed to the Hyderabad Museum ¹ The inscription records the building of a mosque or some other shrine, by one Shaikh Abu'l Hasan son of Qāzī 'Abdu'l 'Azīz This Abu'l Hasan may be identified with the Abu'k Hasan of Junaid Bī's inscription (supra p 4), for both the records belong to Shāhpūr town and they seem to be contemporary from the similarity in the styles of their writing

The present inscription consists of three lines of Persian prose The text has been read as follows —

TRANSLATION

During the reign of 'Alī 'Ādil Shāh II son of Qāzī 'Abdu'l 'Azīz

built

of the kingdom, Shaikh Abu'l Hasan 1078 H (1667 68 AD)

GOGI

It is an old town held in considerable regard by the people of the Deccan for the tombs of several saints. The most important among these is Pir Chanda Husainī whose real name was Jalālu'd Dīn Muhammad and who flourished during the reigns of the Baihmanī kings Ahmad Walī (1422 36 AD) and 'Alau'd Dīn Ahmad II (1436-58 AD) Chanda Husainī died on the 10th Shā'bān, 858 H (1454 AD), and the phrase Rukh-i-Chanda is the chronogram of his demise It was apparently on account of its religious associations that the town of Gogī was selected as

¹ The tablet measures 1 ft 4 in by 11 in

the neeropoles of early ' \bar{A} dıl Shāh kings, and four of them—Yūsuf ' \bar{A} dıl Shāh (1490 1510 A D), Ismā'īl ' \bar{A} dıl Shāh (1510 34 A D), Mallū ' \bar{A} dıl Shāh (1534 A D)—are buried there ¹

The earliest inscription of Gogī belongs to the reign of Sultān Muhammad Tughluq, and is interesting as showing the extent of his conquest in the western districts of the Decean which is not clearly traced with the help of contemporary historical books. The inscription records the building of a fort, called Ustādabād, with lofty towers and gateways in 738 H (1338 A D). As at Gogī itself there is no fort, and the nearest is at Shāhpūr, it is possible that Muhammad Tughluq might have given a new name (Ustādabād) to the latter place in preference to its old Hindu name. The name Ustādabād, however, did not survive, for it is not mentioned in any contemporary history or statistical account, and was apparently replaced by the name Shāhpūr during the reign of Baihmanī kings

The inscriptional tablet was found broken in two pieces lying in a neglected condition behind the Arba' Masjid. It has now been removed to the interior of the latter mosque and preserved there. The two pieces jointly measure 8 ft. 2 in by 1 ft. 2 in. The style of writing is Nashhī of a bold vigorous type matching with the script of the other inscriptions of Muhammad Tughluq found at Bodhan, Rajamundry and Daulatabād. I have decephered the text as follows—

PLATE V (à)

الرأر و رهل اقتدار عطاره شعار فطب علك مهلك . تغلقشاه السلطان شدّه الله . الرأر و رهل اقتدار عطاره شعار فطب علك مهلك . تغلقشاه السلطان شدّه الله . . . ته بدواله توفيق بناء حصار حطة استاه آباه كي كركبة كنكر بلند او با برج علك (Inne 2) هم پهلوست و بروج با ثبات او با سمّارات گردون هم بارد دمثل كرهنست كم تبع حرشيد كمركير . . وردا و معتاج او اساس حاك ريز . . ورزارة او معتاج او اب حيان بارة كي دريات بايي او معمار (Inne 3) قلعة دين و ايمان مومود من بني حصدا للاسلام بني الله له قصوا و اعظم خاقال معظم . ايا وحمل له الكوام مواليا گرداديد فتاريم العرق مدت إعمارهما عمارت شد ٥ خطة مذكره مدت إعمارهما عمارت شد ٥

TRANSLATION

Chosen (lit guarded) praise and sober thanks be (offered) to God that in the reign of the king with Sun like signs, Mooh like effulgence, Saturn like power and Mercury-like sagacity (who is) the polar star of the heaven of . Tughluq Shāh the Sultān—may God through His grace strengthen his !—the great Khān and the distinguished ruler (Khaqān)—may God make the distinguished holy persons his helpers!—laid by divine guidance the foundation of a fort at Ustādabād, the towers of the lofty parapets of which are on a level with the signs of the zodiac

¹ Briggs, III, 72 and 112

² E 1 M for 1919 20, Plate XVIb

³ Ibid for 1923 24, Plate V

and the massive bastions of which are arm in arm with the planets of heaven. It (the fort) may be compared with a mountain which has the sword of the Sun round its girdle¹ river, the altitude and foundation of its glacis. Its gate is the entrance (lit key) of the gates of heaven, and its ramparts (or walls) are such that the architect of the fort of religion and faith (i.e., Prophet Muhammad) has referred to their builder in his saying, "Whoever buildeth a fort for Islam, God buildeth a castle for him "On the 1st of Dhu'l Hajjin the year 738 H, (20th of June 1338 AD) under the supervision of the abovementioned province—may both of them have a long life—was completed

The next inscription in chronological order from Gogī is carved on the door of a small chamber styled the Chilla or prayer room of Shāh Habību'llah, who was the grandson of the saint Chanda Husainī The Chilla is situated within the enclosure of the saint's tomb towards the South The inscription is carved on plaster, and consists of a Persian couplet and the date. The style of writing is Naskh

حَمِوْ دريا بلفظ سحى رآن شدرمتصه ، قاردان معنى حديث الله كردد معتكه ،

TRANSLATION

By the writer of the couplet, 942 H (1535 36 AD)

Couplet

The chamber of the world has been called a prison² for this reason

That Habibu'llah (Friend of God) may shut himself up in meditation there

The shrine of Shāh Chanda Husainī has an extensive enclosure with several gates, one of which, towards the West, leads to a tank which is dried up now. Over this gate an inscription is carved in Persian verse of an indifferent style apparently composed by some one in the service of the guardian of the shrine who is mentioned in the inscription as the builder of the gate. The inscription consists of eight couplets which are carved in four panels, each panel containing two couplets. The style of writing is Thulth of a free type. The text may be read as follows.

| | | | | P | LATE V (| ;) | | | |
|----------|------------------|-------|--------------|------|--------------------|---------|-------------------|------|-----------------------|
| | | | | | LATE V (۵ گردان | | | | |
| ر اله | قدرب | , | دما | تصور | امار | تو رځمہ | ىنابى | ىشلى | ు ట (2) |
| دالشاه 4 | ی ^ء ' | ,le | شاه | ادن | عادالشاه | براهدم | ; | شا, | (3) سرر |
| ، رری | بدة دهدر | ، ر ش | ں ش <i>ک</i> | که د | ش,ی | راصي | ∕ چ رِ | الهي | (4) ئامىر |
| ىلە ي | سلاطير | عادل | ಹುತ | رمان | ررصا 5 | fy | ارز ا | , | (5) _ا ىسىگ |

¹ That is the sphere of the Sun reaches up to the middle of that mountain's height

There is a saying of Prophet Muhammad الديا سحى المومى, the world is a prison for the faithful.

² The tablet on which the inscription is carved measures 5 ft 4 in by 1 ft 7 in

ا عادلات has been misspelt twice in this line

The correct spelling of this word is to

(6) عمرت قرار باد چندانگ دی دیایی ، قولت همدشه باشد دشمی بردر پایت
1
 دیان کرد، د شیخ میان متولی در حال 1 عصر و همه 1 سال 2 دیان کرده این کرده است نمام معز دیک بامی نمادن مدام

- (1) O God, make the end blissful and drive away the unforeseen misfortune
- (2) Undoubtedly thou wilt receive the mercy of God, thou shouldst have faith and (notice) the providence of God
- (3) During the reign of Ibrāhīm 'Ādil Shāh, son of the king, 'Alī 'Ādil Shāh 2
- (4) If thou wouldst submit to the divine commandment, thou wouldst go to paradise without any doubt or hitch
- (5) The gate of the shrine was built of stone during the reign of the just king ('Ādil Shāh), the refuge of other monarchs
- (6) May thy life be long (so long) as having no limit, mayst thou always have good fortune and may thy enemy be under thy feet!
- (7) The mutawalli, Shaikh Miyan, built it now, in the year 1007 H 3 (1598 99 A D)
- (8) A work not done by others before has been achieved by him (the mutawalli) except good name nothing survives in the world

At a distance of half a furlong to the North of Shāh Chanda Husaini's shrine are the remains of an old garden styled the Khāss Bāgh. A ruined enclosure and an arched entrance facing the West are all that survive now, and over the entrance an inscription is carved which mentions the name of Mīr Tāju'd Dīn as the builder of a beautiful palace. It appears that at one time the Khāss Bāgh had a beautiful palace, but no trace of it is to be found now, as the entire area within the enclosure is under cultivation. This Tāju'd Dīn is evidently the same person who is mentioned in the Deodurg inscription (supra p 3) 4

The inscription consists of three lines of Persian verse written in Nastā'līq style The inscriptional tablet measures 2 ft 7 in by 1 ft 4 in The text has been deciphered as follows —

PLATE VI (a)

گشت باقی این عمارت را سنت تا برد در دهر از باقی نشان میر تاج الدین سرحیل مرم بادی این قصر ریدا شد بدان ار خرد داریم پرسیدم گفت این عمارت داد باقی ماردان⁵ ماردان

ىان should be سان 1

It is interesting to note that Sir W Haig on the authority of Firishta has described Ibrāhīm II, as the son of Shāh Tahmāsp, a brother of 'Ali 'Ādil Shāh I But this inscription shows Ibrāhīm to be the son of 'Alī The word من المعربة عند المعربة المعربة

This year falls within the reign of Ibrāhīm 'Ādil Shāh II, whose name is monitoned in the third couplet

The graves of Mir Tāju'd Din and his wife are situated in the vicinity of the Khres Bagh (about 150 yards towards the North)

They bear no inscription

⁵ According to the Abjad system the numerical value of this hemistich gives the date 957 H (1550 51 A D)

- (1) Bāqī has built this edifice so that in the world Bāqī's name should survive 1
- (2) Thou shouldst know that Mir Tāju'd Dīn, the chieftain of the sacred area, has built this beautiful palace

1

c a

h

(3) I inquired of 'intellect' about the chronogram, it suggested—may this building lasts for ever 957 H (1550-51 AD)

SAGAR (Nusratabad)

Sagar, although now an insignificant town in the Taihsil of Shāhpūr, claims an eventful hisd tory which stretches back to the earliest conquest of the Deccan by Musalman kings. Firishtle mentions Sagar with Gulbarga and Dvārasamudra as the three important towns where Mubārakf Khaljī after his conquest of Deogarh appointed military stations for the control of the Deccan 'e The importance of Sagar among the divisions of the Deccan is further proved by the rebellion on Bahāu'd Dīn, a cousin of Muhammad bin Tughluq, who held Sagar as a fief, and who twicks defeated the imperial troops under Khwalah Jahān, although ultimately he was defeated and flayed alive by the order of Muhammad bin Tughluq. Sagar remained an important provincia's seat during the reign of the Baihmanī kings and it is frequently mentioned in the annals of, that dynasty, but with the establishment of the 'Ādil Shahī kingdom at Bījapūr, it passed into, the jurisdiction of the latter

In 1098 H when Aurangzeb annexed Sagar to his kingdom, it was held by Ped Nāyak who was a feudatory of Bījapūr kings. The author of the Ma'āthir-i-'Ālamgīri in showing the importance of Sagar compares it with Golconda —

TRANSLATION

In the world there were two forts each more impregnable than the other one of them was Golconda and the other Sakkar (Sagar) 5

Under the Mughals Sagar enjoyed the privilege of being a mint-town, and gold as well as silver coins of Aurangzeb, Kām Bakhsh and Shāh 'Ālam I struck at Sagar (Nusratabād)' are known to numismatists? Sagar possesses a fair record of its history in the shape of inscriptions as well, and in my survey of the place I have found twenty-one inscriptions of which ten belong to the Baihmanī kings and the rest to the 'Ādil Shāhī dynasty The earliest record belongs to the reign of Muhammad Shah II, and is dated 793 H (1390-91) It records the building of an inn and an enclosure (the town walls?) under the order of the king by the Kotwāl whose name was Mubārak The inscriptional tablets is fixed now in the Southern wall

- ¹ Băqî was perhaps the poetic title of Mir Tāju'd Din
- ² Firishta, Text (Bombay lithograph), Vol I, p 241
- * Ibid
- 4 Ibid , pp 576, 579 and 720
- 5 Ma'athır : 'Alamgiri (Bibl Ind), p 306, and Basatinu's Salāţin (Hyderabad Lithograph), p 348
- For this name see supra p 1
- Annual Report of the Archwological Department, Hyderabad, for 1924 25 AD, p 19, and Catalogue of Cosns in the Punjab Museum, p CXIV
 - The tablet is of polished black stone and it measures 2 ft 6 in by 1 ft 8 in

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SCTI

f a building styled the 'Āṣḥūr Khānā, which is situated to the North west of Hazrat Munawwar Bādhṣḥāh's shrine. The inscription consists of seven lines of Persian verse written in Naskh haracters of an ornate style. The text may be read as follows.—

PTATE VI (b) يارر شهدشاه تامدار (1) شد دراء ایر سرا در عمد شاه کامکار شهردار تيع دست او ادر عادست همچو دیسان در نار (2) شه محمد دوالمطعر أنك كاه وصل . . . و از دسدم عصل او شهر ۱۰۰ و دارالقرار (3) ار عموم عدل او کشته حمال حاد دوین قا دود دروان نگردش باد عمرش پایدهار روی (4) تا برد شمس منور تا برد اقطب ثدات مندهٔ از بددگایش کوتوال این مصار_{دی} (5) بائنی حصن و سرا از اُمر شاد حوش لقا $^{(4)}$ شد مرمین دار از سر این حصار دامدار چوں ممارک 1 حوب داتش عہد شایسته کزو (6) این عمارت شد مرمت از عمرم کردگار^{اً)} (7) درد از هجرت گزشته هدصد کم همس سال

TRANSLATION

- (I) This inn was built during the reign of the powerful king, the ruler who is a wielder of sword and a wearer of crown (alike)
- (2) The king Muliammad, the victorious monarch, at the time of munificence whose hand is the cloud of bounty pouring pearls like a spring shower
- (3) By his unrestricted justice the world has become like paradise, and by the zephyr of his bounty the city of Sagar is an abode of bliss
- (4) So long as the Sun may shine, so Tong as the axis of the world may be steady and so long as the earth may revolve, may his life also continue!
- (5) By the order of the beautiful king, the builder of this enclosure (fort or city walls) and inn was the Kotwāl of the fort (or town), a servant of the king's servants
- (6) As he is most noble minded and his administration has been just, this well known fort (or city walls) was rebuilt afresh by him
- (7) It was in 793 H (1390 91 Λ D) that this building was repaired by the all-peryading grace of God

Another inscription of Muhammad Shāh Baihmanī is carved on a tablet which is lying near the tomb of Hazrat Sufī Sarmast, situated near a tank about a mile to the North of Sagar. The inscription is important, for it gives the name of the king as Muhammad Mahmūd, and thus removes the objection raised by Firishta against the author of Futuhu's Salātīn and some other writers of Gujarat and Delhi who had styled the king as Muhammad Shāh Baihmanī, while Firishta has pointed out that the correct name of the king is Mahmūd Shāh Baihmanī. The full name of the king being Muhammad Mahmūd, the heavy strictures of Firishta on the above

¹ There is pun on the word Mubarak for it was also the name of the Kotwāl (see infra p 11)

The tablet measures 4 ft by 1 ft 4 in ;

⁸ Sufi Sarmast according to tradition was a disciple of the well known saint, Nizāmu'd Din Auhya He came to Sagar in 657 H (1252 AD) and died in 680 H (1281 82 AD)

authors are not justified 1 On the other hand the inscription exposes the ignorance of Firishta himself of the full name of the king

This inscription also states that the Baihmani kings had descended from the Persian monarch Baihman, on which point again the view of Firishta is interesting. Heimites —

"It has been asserted that he ('Alāu'd Dīṇ) was descended from Bahmun one of the ancient kings of Persia, and I, the author, have even seen a pedigree of him so derived in the royal library of Ahmudnuggur, but it was probably only framed after his accession to the throne, by flatterers and poets, for I believe his origin was too obscure to admit of its being traced in The appellation of Bahmuny he certainly took out of compliment to his master, Gungoo, the Brahmin, a word often pronounced Bahman. The King himself was by birth an Afghan"

The title Baihman Shāh is mentioned in the Gulbarga mosque inscription, and is also found on the coins of the dynasty. In my opinion it was the most appropriate appellation which the courtiers of 'Alāu'd Dīn could'suggest for him, 'taking into consideration the king's sense of gratitude to the Brahman, Gangū, and the identity of the Persianised form, Baihman, of the castename Brahman, 'with' the name of the 'great Persian king Baihman, son of Isfandyār. In Gulbarga there is to this day, a street called Baihmanīpura, where the majority of the residents are Brahmans, and some of them describe themselves as the descendants of Gangū.

-The inscription was composed by Farid, who was perhaps the court chronogramist, for he writes, "I have composed chronograms in verse on every subject" The present epigraph consists of seven lines of Persian verse, and the date of the building is mentioned in the last line. The script is Naskh and the text has been deciphered as follows —

TRANSLATION

- (1) During the reign of the king, the possessor of the world, the powerful monarch, the lord of the universe, Muhammad Mahmud, the breaker of battle array,
- (2) A descendant of king Bailman and like the latter in wielding sword; through the power of his sword he has become the commander of the assembly
- (3) May his life be long, for in peace and war he is a distributor of gold; and a wielder of --sword among people ---

¹ Firishta, Text (Bombay lithograph), p 576

² Briggs, II, 297

- (4) By the command of the king the builder of this mansion has made the town of Sagar like paradise This servant (of the king) is an expert
- (5) Mubārak is his name and auspicious is the time that during the reign of the king he is the Kotwāl of this prosperous city ¹
- (6) The servant Farīd (who always) prays for the life of the king, he has composed chronograms in verse on every subject
- (7) From the Flight (Hijrat) of the Prophet it was (the year) 794 (1391-92 A D) that this building was adorned like paradise

The tomb of Tāju'd Dīn Shakh Munawwar Bādshāh the son of Sufi Sarmast is situated in the Eastern part of the modern town of Sagar It has several inscriptions, one of which belongs to the reign of Muhammad Shāh Baihmanī II, and records the building of some mansion by Mubārak Kotwāl The inscriptional tablet is carved on two sides—one side bears the present inscription, while the other side has an inscription of Ismā'il 'Ādil Shāh (1510-34 AD) set up by one Māhdī It is interesting to note how inscriptional tablets of state buildings were requisitioned for new inscriptions by later officials, the apparent reason being a sense of apathy for the works of their predecessors and the love of giving permanence to their own names. The inscription consists of four lines of Persian verse, the last line being almost obliterated. The script is Nashh, and I have deciphered the inscription as follows—

PLA'11 XIII (a)

| ىقر شاە كىتى عالم امرار | ىناد اين عمارت چرن شد آعار |
|---------------------------|----------------------------|
| محمد شاه برلطان خاص يزدان | ىعهد خرند عالم شاه گيهان |
| بامر شه دكرد اين عمارت | منارک کوتوال با بصارت |
| | 10 33.000 100 |

TRANSLATION

- (1) When the construction of this building commenced under the authority of the king of the universe, the exalter of the world
- (2) During the reign of the master of the world, the lord of the universe, Muhammad Shāh Sultān, the chosen one of God
- (3) By the command of the king Mubarak Kotwal, who possesses foresight, built this edifice (?)
- (4) May God keep it

The town of Sagar was defended by massive walls, bastions, and gateways, built by the Baihmanī and 'Ādil Shāhī kings at various periods according to the exigencies of the time These, excepting one or two gateways, have completely disappeared now, and the greatest damage to them has been done by the Rajas of Shorapūr, who to strengthen their own fortress have ruthlessly demolished the defensive works of Sagar

Arabia Felix, here the poet compares Sagar with Yaman only on account of its prosperity

^{*}The tablet measures 2' 9" by 9"

For this person see infra p 19

In the year 801 H (1398-99 A D) Fīroz Shāh Baibmanī made Sagar his camp to lead an expedition against the Raja of Vijayanagar Fīrishta writes that the king moved from Gulbarga to Sagar where he reviewed his army ¹ There is no inscription of this year at Sagar, but there is one dated 810 H (1407 A D) which records the building of a lofty gateway under the orders of Fīroz Shāh The gateway still exists although it is in a very ruinous condition

The inscription consists of seven lines of Persian verse written in Nash characters 2 The text has been deciphered as follows.—

I HANSLATION

- (1) By the command of Firoz Shāh the Great, who is the king of exalted kings
- (2) He is of auspicious birth and of triumphant fortune
- (3) The royal gateway has been built with such an arch that the arch of Ctesiphon is lost in its height
- (4) Fahīm Fath Sultānī has built it he is the Kotwāl (commander) of this great city
- (5) The year was 810 H (1407 A D) and it (the gateway) was completed in the month of Muharram
- (6) The humble Nadīm composed this epigraph, so that it may be read by the people of the world
- (7) May God preserve it as long as mankind survives .

It is rather pathetic to note the wishes of the builders and the havoc wrought by time

This inscription is carved on the eastern façade of the gateway while on the western there is another which bears the same date. The latter consists of nine lines of Persian verse, and as the style of writing is the same as that of the previous inscription, it appears that both were carved by the same sculptor 3. The text reads as follows —

PLATE VIII (a)

¹ Briggs, II, 370

² The tablet on which the inscription is carved measures 2 ft 8 in by 1 ft 3 in

³ The tablet on which the inscription is carved measures 3 ft 7 in by 1 ft 8 in.

(3) دروارهٔ عجدت دما شد دوقه به سعد حوی علاق موقع و اعلی مدور ست

(4) در عهده دادشاه حیاددار و داد کر عبوره شاه حاتم ثانی مطعر به (5) می به این کانهادست را دهر از مشک و از کلات محمر معطر ست

(5) درواره طاق طاق درور چهجها لطدف وردرس ثانی آن کے مثلش به در حور ست

(7) بایی این عمارت درواره کوتوال اعلی به مید شهدشاه داور ست

(8) از هجرت پدامدر هدف و ده برآن گشده تهام و آدلگ درین دهر کهتر ست

(9) عمرش درار بخش حدایا جر عمر برج این شاه را که شاه حهان بخش بادر سه

TRANSLATION

- (1) To whomsoever the grace of the Holy God is the guide, victory, success, triumph and fortune are available to him
- (2) Every morn and eve many people raise their hands in prayer in remembrance of the name of their world conquering king as a token of gratitude
- (3) In an auspicious time a wonderful gateway has been built, it is lofty and sublime and illuminated like heaven
- (4) During the reign of the king, the possessor of the world, the just, (who) is Fīroz Shāh, the generous (ht the second Hātim), the victorious
- (5) has contained the mystery of the world 1 is perfumed with musk and red
- (6) 'A' gate with a series of arches resolliding with the sweet warblings (of birds), a second paradise another match of which is not to be found
- (7) The builder of this gateway is the Kotwal (commander), I mean Fahīm, the servant of the just emperor
- (8) From the Flight (Hijrat) of the Prophet it was the year 810 (1407 8 A D) that this building, like which there are few in the world, was completed
- (9) O God grant him a long life like that of Noah to this king who is a unique bestower of kingdoms (lit worlds)

The reign of Firoz Shāh is represented by another inscription at Sagar—It originally belonged to the city walls, but now the tablet on which it is carved is fixed into the western side of the platform of Hazrat Munawwar Bādshāh's tomb 2. The epigraph records the building of the walls, bastions, and a gateway of the city by the Kotwāl, Mubārak, under the authority of Fīroz Shāh We have noticed the name of Mubārak as the Kotwāl of Sagar in the two inscriptions of Muhammad Shāh Baihmanī II, dated 793 and 794 H 'respectively', 3 but in the earlier part of Fīroz Shāh's reign Mubārak seems to have been replaced by Fahīm Sultānī, for in the inscriptions of the latter king, dated 810 H, the name of Fahīm is recorded as the Kotwāl of Sagar 4. As the name of Mubārak occurs again in the present inscription, it appears that about the date of this record (814 H) he was reinstated on his previous post

¹ The tablet measures 2 ft 9 in by 1 ft 9 in

² For Munawwar Bādshāh see supra p 12

Supra pp 9 and 11 Cf Plate VIIIa

The inscription consists of nine lines of Persian verse, which were composed by one Jamālu'd Dīn Muftī, whose name is mentioned in the last line. The style of writing is NasLh, similar to that of the circler inscriptions of Sagar 1. The text has been deciphered as follows —

PLATE VIII (b)

| چه حوش حصی عصیل کشته (م یادیان | (1) نحمد إلله ١٠٠١ موتا ماد |
|--|--------------------------------------|
| دررح آرمان گردد بثارش | (2) هر آن برحی که دیدِه اس (ع) مصارش |
| منارک باد تا دور قدام | (3) دگر دروارهٔ کو شد عمارت |
| کېږ تاراح کعر دي _{ات ا} پداهي | (4) ىعهد دولت اين ددشاهى |
| شه اميررز طلّ احق العالئ | (5) ر بسل' پرر نهمن شاه والا |
| ملک والا 'معارک حاص سلطان | (6) عمارت ساحته حود دا دل رحان |
| و مهيشة بيك الم صاحب لعب | (7) كه موده كوتوال بديك بعت |
| موتد، گشته ار حق حمله می الحال | (8) ر هجرت دود هيصد چهارده سال |
| در تاریخ در ^{هد} حار سعتی | ُ (9) چه حُرش گفتی جمال الدین مفتی |

TRANSLATION

- (1) Praise be unto God that in the city of Nusratabad what a beautiful and how strong a fort (or enclosure) has been built
- (2) At the sight of any of the bastions which is noticed in this enclosure the towers of heaven (1 e, signs of the zodiac) are seattered in charity
- (3) And the gateway which has been built may its auspiciousness last till the day of resurrection!
- (4) During the time of the administration of such a king who has destroyed infidelity and defended the faith
- (5) The evalted king, who has descended from the son of Bailman, Firoz Shah, the shadow of God Almighty
- (6) The building has been erected with (all) heart and soul by the exaîted Malik, Mubarak, the special servant of the Sultan,
 - (7) The august person has been the Kotwāl always enjoying a good name and luck
- (8) From the 'flight' (Hijrat) it is the year 814 (1411-12 AD) that now by the grace of God this (building) has been completed
- (9) Jamālu'd Dīn Muftī has composed well (these lines) he has strung the pearl of the chrono gram in a good style

The reign of Firoz Shāh's successor, Ahmad Wali al Baihmani, is represented by two inscriptions both of which are dated 829 H One of them records the building of a gateway in the city walls of Sagar by the Kotwāl Dā'ūd The tablet on which the inscription is carved? is now built

¹ Cf Plates VI VII

^{*}The tablet measures 2 ft 7 in by 2 ft

into the prayer niche of an old mosque at Rauza, a suburb of Sagar where the tombs of $\bar{A}nkas$ $\underline{K}b\bar{a}n$ and his family are situated 1

The inscription consists of seven lines of Persian verse, composed by one Muhammad Fakhr. The script is Naskh I have read the text as follows —

| | | | PLAT | E IX (a) | | | |
|---------|--------|-----------|---------|------------------------|--------|--------|----------|
| • | | بادشاه | فاصر | عرن ع ^{لّا} م | : הזה | - | |
| | | | | حعاري | • | _ | _ |
| | • | بن چمں | | معورز | | _ | |
| - | | درواره سه | | ا د نه راسه ۱۰ | | - | - |
| | | ، ار | | این عمارت | - | | |
| | _ | ريور | | هر سالم. ۱۰ | | - | |
| رع) باد | آد'دیش | التداه | الى يوم | رب آناد | صار دم | ایں حا | (7) البا |

TRANSLATION

- (1) Praise be unto God that through the support of the great knower by the command of the king of Islamic countries,
- (2) The praiseworthy defender of the law of Hijāz, Shihābu'd Dīn Ahmad Shāh, the victorious,
- (3) The bloom of the garden of Baihman Shāh the deceased O God, keep the evil eye of autumn afar from this orchard!
- (4) From the 'flight' (hyrat) it was the year eight hundred and twenty-nine that this gate facing the $K\bar{a}$ 'ba was built
 - (5) This building was constructed by Da'ud who is the just Kotwal
- (6) Muhammad Fakhr is (the poet) who strung the pearls (of this poem) and who occupied himself in composing the chronogram
 - (7) O God, keep the enclosure walls of Nusratabad filled with people till the 'day of judgment'

On a side of the last another inscriptional tablet is built which bears a fragmentary inscription. As in the third line it contains the name of Muhammad and in the seventh that of Muhārak, it may be guessed that the inscription belongs to some building erected by the Kotwāl Muhārak at the instance of Muhammad Shāh Baihmanī II (1378 97 AD). The style of writing is Naskh and the words of the text which are intact may be read as follows—

¹ For Ankas Khān see Briggs, III, pp 167 ff, and Basātīnu's Salutīn (Hyderabad Lithograph), pp 204, 221, 222, 226 and 227

| • | • | • | (९) | رمش | (4) ر |
|---|---|---|-----|-------------|------------|
| • | • | • | | • | (5) الَّهي |
| • | • | • | • | (9) | (6) مرید |
| • | • | • | • | . کو | (7) معارک |
| • | • | • | • , | برت در | (8) ر ھء |
| • | • | • | (5 |) aīmė | (9) وړيل |

- (1) Was completed or repaired
- (2) During the reign of the king .
- (4) From his countenance
- (5) O God,
 - o) 0 dod,
- (6) The disciple
- (7) Mubārak
 (8) From the 'flight' (H17rat)
- (9) Farid,1 the humble

The other inscription of Alimad Shāh Walī al-Baihmanī is carved on the wall of a well in the shrine of Hazrat Sūfī Sarmast ² The tablet bearing the inscription is broken in two pieces, of which one is still fixed in the wall, while the other is lying close by ³ The breaking of the tablet has destroyed a portion of the text, but what remains on the two pieces is fairly legible, and shows that the inscription consisted of twelve lines of Persian verse written in Naskh characters ¹ I have deciphered the text as follows—

PLATE X

| • | که ایرون کائد چشمه | (1) هراران ثداء صعم كدريا را |
|-------------------------|--------------------|--|
| | ىشىرىنى ۋە ئە | (2) حو این چشهه را دید شدرس و حرستر |
| حا ^ن حهاں شد | حدارند حال آنك | (3) ىدى كش ملك أستان شد |
| سارىد بالين | ىوىن چشمهٔ پاک | (4) نفرمود این صفحر آل -یا سین |
| . مرتب (۶) | | (5) |

¹ Farid's name as a court chronogramist or historian of the reign of Muhammad Shāh II is already mentioned above, vide p 11

² For Sūfī Sarmast soe supra p 10

³ The two pieces jointly measure 3 ft 8 in by 2 ft 8 in

Second picce

TRANSLATION

- (1) A thousand praises be unto the Benevolent God who draws a spring from granite rocks
- (2) When (he) found this spring sweet and refreshing possessing the sweetness of the spring of $Kau\underline{th}ar^{1}$
- (3) The Prophet . whose threshold was heaven Khudāwand Khān who was raised to the rank of Khānjahān ²
- (4) This distinguished descendant of the Prophet ordered that a well³ be built around this holy spring
 - (5)

completed

- (6) When the year was 829 H in this garden (or tomb)
- (7) During the reign of the victorious emperor who has conquered the whole world in one campaign,
- (8) The flower of the garden of Baihman Shāh, the king Ahmad, through whose authority the fragrance of Muhammadan Law has spread
- (9) In this mausoleum is buried that tiger of the battlefield whose name is Razī son of Zaid thou shouldst remember
 - (10) Malik Qutbi Mulk, the martyr, who at once sacrificed his head and life for God
- (11) O Muhammad, thou shouldst swim in the ocean of poesy, and when thou reachest the coast offer this prayer from the heart
 - (12) O God through thy grace grant Khānjahān a peaceful and ever lasting life

Passing on to the 'Ādil Shāhī inscriptions of Sagar, it is interesting to note that in two epigraphs, dated 931 H and 932 H respectively, the title of 'Ādil Khān (Ismā'īl) is recorded as Wazīr and not as king, and thus these inscriptions clear the misunderstanding which has arisen among modern writers that Yūsuf 'Ādil Khān and Ismā'īl 'Ādil Khān assumed the titles of sovereignty during the life-times of the last three Bailmanī kings, Mahmūd Shāh, Walīu'llah, and

¹ The name of a fountain of Paradise

² Fırıshta writes that Ahmad Wali in reward of the devotion of 'Abdul Qādir liis armour bearer raised him to the raul of two thousand and conferred on him the title of Khān-Jahān—It is doubtful whether 'Abdul Qādir and Khudawand Khān of the inscription were the same person—Briggs, II, 404

³ The word occurs frequently in old inscriptions of the Deccan and means a 'well'

⁴ The name of the poet who composed these lines

Kalımu'llah ¹ The earlier one of these two records is carved on a pillar which is lying on the platform of Munawwar Bādshāh's tomb ² The inscription records the construction of a mosque by Amma Hīva, ³ the wet-nurse of Dastūr Khān, who was probably the governor or fief holder of Sagar about this time, for his name is mentioned in several inscriptions ⁴ The inscribed portion of the pillar measures 1 ft 6 in by 1 ft 4 in and contains three Persian couplets written in Nastā'līq characters The couplets read as follows —

- (1) By the grace of God Amma Hivī binkt this mosque during the just administration of 'Ādil Khān (Ismī'il), the signerous Wazīr
- (2) So that the good name of the wet-nurse of Dastür Khān should survive, she has built this (mosque) for the worship of the One and Eternal God
- (3) Mahdir when attempting to draw scientifically the horoscope of the foundation (ht the time) of the mosque, found that the chronogram is contained in the phrase—the abode (ht assembly mosque) of eternal blies 6

The other inscription, dated 932 H, was carved on a tablet, which lay sometime ago in the 'Ashūr Khūna' at Sagar, but it has disappeared now. The letters of the inscription have become indistinct on account of the weathering of the stone, but still a considerable portion of the text can be deciphered. It consists of three Persian couplets written in Nashh characters.

The most important feature of the inscription is the mention of the name of the Bailimanī king, Walīu'llah, son of Walimūd Shāh, as that of the reigning monarch in the year 932 H. This chronology is supported by the dates of the reigns of the last four Bailimanī kings given by Tirishta—

Ahmad Shāh II 'Alāu'd Dīn Shāh II Died in 927 II 9

"The king was deposed after a short reign of two years and three months and placed in confinement, during which he was shortly afterwards murdered "10—1 e, sometime in 929 H

- 1 The names of these three kings, in spite of the fact that they were mere puppers in the hands of their Barid ministers, were mentioned in the <u>Liufba</u> and stamped on come as reigning monarchs. The inscriptions of this period also, found in various parts of the Decean, contain the names of Bailmann princes as those of the reigning monarchs, while the titles of the five generals who ultimately founded the five I ingdoms of the Decean are given as ministers or servants of the king. For the date of Sultan Quh Qutbul Mulk's assuming the title of the king see my article in the Journal of the Hydrabad Archaelogical Society for 1918, pp. 89-91
 - ² For Muna vwar Badshāh's tomb see supra p 12
 - 2 Hive is an extraordinary name unless it is an all of of
 - 4 Infra pp 21 22
 - 6 Mahdi 18 the name of the poet who composed the chronogram
 - e The phrase according to the Abjad system gives the date 931 II.
 - The tablet is 1 ft 2 in square
 - For the 'Ashur Khina see supra p 10
 - * Briggs, II, 551
 - 20 Ibid p 556

Waliu'llah Shah

"Three years after his accession, Amīr Barīd coneciving a passion for the king's wife, caused the king to be poisoned and esponsed the queen "1—1 c, sometime in 932 H

Kalimu'llalı

932° to 931 H (3)

Sir W Haig has given the dates of the last four Bailmani kings as follows -3

| Ahmad Shāh II | 921 27 H |
|---------------|------------|
| 'Alāu'd Dīn | 927 28 H |
| Walm'llah | 928 931 II |
| Kahmu'llah | 931 31 H |

As Haighas given no reasons for his differing from I irights, and as the date given in the present inscription supports the chronology of the latter writer there remains no room for accepting the dates of Haig for the reigns of these kings.

The text of the inscription has been deciphered as follows -

PLATE XI (b)

TRANSLATION

- (1) This building was constructed by the help of God, the Creator, by Muhammad Nür, Nävab (Deputy) Dastür Khān
 - (2) During the reign of the lord of the faith, Walin'll ili son of Mahinud, a minister whose title was 'Ādil Khān
- (3) If thou desirest to ascertain the date of the building thoushouldst know that it was 932 H

Near the Western gateway of Sagar towards the North east is a platform with two graves. At the head of one of these graves a stone pillur is fixed, which bears two inscriptions. One of these is in prosest and the other in verse. The prose inscription, with the exception of the first line, is fairly legible and may be read as follows.—

- 1 Brigg* II, 557
- 2 Ibid p 558
- 2 Cambridge History, III, 902
- A great deal of confusion has arisen on account of the coins of Sultan Kahmu'llah, which bear years from 930 to 942 H. As Firishta writes that Amir Band lopt Wahu'llah virtually a prisoner, and that the latter becoming impatient of the restraint endeavoured to procure liberty, it appears that Amir Barid threatened to place Kahmu'llah on the throne, and went so far even as to issue coins bearing the name of Kahmu'llah during the life-time of Walin llah. Neither Lirishta nor any other contemporary historian of the Decem gives the exact date of Kahmu llah's demise, and as his coins bearing the date 942 H. have been found, it appears that he was alive in that year. This view gains support by the study of the inscriptions of Bijapūr kings who did not assume royal titles until 943 H.
 - * The first line of this inscription also may be in verse
 - The prose part of the inscription measures 2 ft 4 m by 1 ft

PLATE XII (a)

- - (2) تاریج واب مردد دادد اعر اکرم ارشد ارحمد مرحرم
- (3) السعند الشيد المعفور المدرور در طرارت و بهار درحرائي
- (4) احمد بى تورالم موقعة او دار العدا بدار النعا رحلت بمود شب يوم الأهد رحب ١٤ سنة ٩٥٥ غ

TRANSLATION

When my ashes

The date of the demise of the beloved son, the honoured, the most noble, the most brave, the distinguished—may God bless him—the august, the martyr, the blessed, the absolved, (who) in the freshness and the spring-tide of youth Ahmad son of may God illuminate his grave '—passed from the transitory world into the everlasting region on the night of Sunday, 14th Rajab, 955 H (9th August, 1548 AD)

The other inscription is much obliterated, and only a few words here and there can be deciphered. The name Ahmad in whose memory the inscriptional pillar was set up, and the date 955 H are, however, clear. The language of both these inscriptions is Persian, and the style of writing Naskh

The administration of Dastūr Khān¹ is commemorated by two more inscriptions at Sagar, one of which is carved on the back of the tablet bearing the inscription of Muhammad Shāh Baihmanī II noticed above (p 12) The style of this record is Nastā'līq of a crude type, and there is also a spelling mistake in line 4 where has been spelt (Last) The text comprises four lines of Persian verse, composed in a poor style by the poet Mahdī, whose name has been mentioned above in the chronogram of the mosque built by the wet nurse of Dastūr Khān² I have read the inscription as follows —

PLATE XIII (b)

[داد] شاه رلاید ، ما علامال درش ربکه ه چرن ما بداشد حاک این در برسرش ا علامال درد آنکس که او مهدی صفت باشد از جال چاکو شاه و علام قدرش در عدل عادل ای از شه شهال (؟) ساهت مهدی ادل سرا در سایهٔ دسدور حال بعیص حق درگاه دارالعشق شد یا الاهی (sic) باد از چشم محالم ، در امال

TRANSLATION

(1) ('Alī)'s the king of the universe, we are the slaves of his door whoever is not (devoted to him) like us may the dust of this door be upon his head'

¹ Supra p 19

² Ibid

³ Prophet Muhammad's son in law

- (2) That person is wise who like Mahdi is from his hourt the servant of the king (nay) the slave of his (slave) Quinbar 1
- (3) During the just administration of 'Adil Khān (Ismā'il), the Wazīr of the king of kings, Mahdī built this abode under the protection of Dastūr Khān
- (1) By (the grace) of God this shrine has become the abode of love O God, may it remain safe from the evil eye!

The other inscription of Dastür Khān is carved on a tablet, measuring 1 ft. 3 in square, now fixed into the wall of a house, called the house of the Sijjadah Sāhib, bituated some fifty yards from the Police Station of Sagar. The house is a modern structure and the inscription, as the text shows, originally belonged to a mosque which was built by a lady y hose name is not clear on the tablet. The first part (lines 1-7) of the inscription contains the Shute durād, invoking blessing on the twelve Imāms, while the list three lines record the date of the building of a mosque during the administration of Dastür Khān. The style of writing is Vashh of a crude type, and the text is not clear on the tablet in several places.

PLATE XIII (c)

اللبمُ صلّ على صحّد المصطفّى وعلى المرتصل من الرسلم ين وعلى المرتصل من الرسلم ين شعيد ده من كودلا على رس العاددين صحد الناقر حقور صادق موسى كاظم على موسى مادق موسى القسكوى مادات الما عليهم المحمين مادات الله عليهم المحمين على الناكرد اس من عدد بى بى من الناكرد اس عدد بى بى من الناكل حان اعظم دستور حال طول الله عمره تاريع م منه العدد علام علام المادان .

TRANSLATION

Lines (17) Shirte durūd

Lines (8 10) This mosque was built by Bībī the evalted governor (1tābal), the great Khān, Dastūr Khān, may God prolong his hie! On the 2nd of the month of Shū'bān The writer (15) the humble servant, the slave of slaves

In the vieinity of the shrine of Munawwar Būdshāh are four more inscriptions. One of these is carved over the mihrāb of a mosque, situated to the West of the platform of the shrine

¹ Qunbar, the name of the freedman of 'Ali

It consists of two lines of writing in Nashh characters of a heavy type 1. The text rends as-follows —

PLATE XIV (a)

الله اكتر

لا اله الا الله محمد رسول الله و على ولى الله حقا حقا ٥ كنده مهدى

TRANSLATION

God is Great!

There is no god but God, Muhammad is the prophet of God, and 'Alī is the friend of God (This is) true, true Written by Mahdī

To the south of Munawwar Bādshāh's tomb is a house associated with the name of Sajjādah Sāhib² It has two inscriptional tablets, one each fixed into its Northern and Western walls. They originally belonged to some school, for the texts of both inscriptions contain the well-known saying of the Prophet Muhammad, "I am the city of I nowledge and 'Alī is its gate" The text of one of these inscriptions is in Arabic, consisting of two lines written in Aashi characters²

PLATE XIV (b)

TRANSLATION

The Prophet of God (may God bless him and his descendants and absolve them ') has said, 'I am the city of knowledge and Ali is its gate'

The other inscription is in Persian verse containing three couplets—They are inscribed in Naslā'līg characters of a very bad type 4—The couplets read as follows—

PLATE XIV (c)

¹ The inscriptional tablet measures 5 ft by 2 ft

^{*}This house is different from the one alluded to on p 22 which is also associated with the name of the Sajjādah Sāļjib

³ The tablet on which this inscription is carved measures 4 ft by 1 ft 2 in

^{- *}The tablet of this inscription measures 2 ft 3 m. by 1 ft 3 m

The correct way of writing this word is

- (1) Muhammad of Arabia, the glory of both the worlds whosoever does not regard himself as the dust of his door may dust be upon his head!
- (2) I have heard that he uttered like Māsīh (Jesus Christ) these words from his ruby-like soul nourishing lips,
- (3) "I am the city of knowledge and 'Alī is the gate for me" How happy is this saying and how I wish to be a dog at that gate

On the platform of Munawwar Bādshāh's tomb is placed a slab, measuring 4 ft 8 in by I ft. 9 in, on which some Persian couplets, the names of Shute Imāms and benedictory verses are inscribed. As at a subsequent date holes have been cut in the lower half of this slab the inscription is greatly damaged. The script and the style of Persian couplets are similar to those shown in the inscriptions of Mahdī¹ and this record seems to be of the same period, ie, of the middle of the 10th century Hijra. I have deciphered the text as follows—

TRANSLATION

- (I) A night thou shalt have to pass in a solitary corner I have built (this mosque) for the glory of the Friend
 - (2) O God, which thing from our doings in this world is acceptable to Him
- (3) The Unknown voice said, "Except charity and devotion nothing is acceptable at the Court of the Friend"
 - (4)
 - (5) I built this mosque . so that people may see the divine vision.
 - (6) date • • •

Prose

Names of the Shute Imams and benedictory verses

* Supra pp 19 and 21.

In the vicinity of Sufi Sarmast's shrine is a platform with two graves. On the sarcophagis of these graves are inscribed the names of the persons whose remains lie there. The epitaph on grave is

TRANSLATION

In the name of Muhammad Shārzah Khān The other grave has this inscription —

PLATE XV (c) $p_{mq} = p_{mq}$ $p_{mq} = p_{mq}$

TRANSLATION

In the name of Fatimah, wife (2) of Sharzah Khan.

AN INSCRIPTION FROM DORNHALLI, SHAHPUR TALUQA, GULBARGA DISTRICT.

BY G YAZDANI

The village of Dornhalli is situated on Yadgīr-Shāhpūr road, the distance from the former being some eighteen miles and from the latter only four. The village has a fine mosque with a well in front of its court. On either side of the entrance of the well, whence steps descend to the water level, two inscriptional tablets are fixed, the texts of which are identical with one another. Each of these tablets measures 1 ft 10 in by 1 ft 8 in and has eight lines of Persian writing recording the gift of two <u>chāwar</u> of land by the reigning monarch ('Alī 'Ādil Shāh I) to Bilāl Dilāwar Khān, who was apparently the builder or the trustee of the mosque, for the land referred to in the inscription is still shown rent-free for the maintenance of the mosque in the village records

The style of writing of both these records is Naskh, and I have deciphered the text as follows —

PT ATE XVI (a)

In Arabie the word means wheat Its significance as 'wife' or 'daughter' is very unusual

² For a description of the mosque see Annual Report, Archeological Department, Hyderabad Deccan, for 1341 F (1931 32 A D), p 2.

Having shown royal grace and kingly patronage (His Majesty) granted two <u>chāwars</u> of land to <u>Chāwars</u> and Bilāl Dilāwar <u>K</u>hān from the year 978 H (1570 71 A D) onwards. Of these two <u>chāwars</u> one is reg (sandy land) and the other <u>chāwar</u> is black soil in the environments of Dornhallī. This grant will be continued in the names of the descendants and progeny of (the aforesaid <u>Chān i Ā'zain</u>), and whoever transgresses or aggrandizes, may the curse of God and of His prophet and of His (entire) creation he upon him!

SEVEN NEW INSCRIPTIONS FROM BIDAR, HYDER IBAD STATE

In the E I M for 1927 28 I published a comprehensive study of the inscriptions of Bidar,

BY G YAZDANI

but during the last six years the monuments of Bidar have been examined with closer attention in connection with my forthcoming volume on the architecture of this historic town, and I have found seven new inscriptions bitherto conceiled either under prickly shribs or under modern additions to old buildings The most important among these from an artistic point of view is an inscription carved on a tablet found under deliris inside the Bidar Fort! The tablet measures 2 ft 3 in by 1 ft 3 in , and has only two words carved on it, which are tastefully interlaced in the decorative pattern in rehef forming the background of the inscription (Plate XVIb) of the pattern in the background, and the style of writing are identical with those shown in the inscription of Hazrat Khalilu'llah's shrine which was written by the calligraphist Mughith of Shiraz 2. The present inscription does not be it any date nor the name of the calligraphist who designed it, but it may be attributed to Muchith for the identity in the styles of the two inscrip tions is so clear The two words forming the text sre- ste -, meaning the histion dedicated 'Ali on account of his valour, which seemed to 'Ali, the son in law of the Propliet Muhammad him the title of שנישל the tiger of God—is often invoked for help and safety among Moslems. in all matters that appertain to war and its apparatus . The inscription seems to have been ears ${f ed}$ either near the end of Ahinad Shah Wali s reign or in the beginning of 'Alau'd Din Ahmad's rule, for during that period the construction of the Fort of Bidar was completed, and about that time also occurred the death of the saint Khalilu'llah, the inscription of whose shrine has such a striking resemblance to the present epigraph

The next inscription has been found in the Solā Khamb Mosque of the Bidar Fort when elearing the remains of a eistern which appeared to be a later addition to the mosque, and was also an eye sore, being built along the Western wall, towards which 'the faithful' hend their heads in prayer It is interesting to note that the inscription was concealed by this unsightly structure at quite an early date, and at the time of Aurangzeb's conquest of Bidar nobody knew definitely the name of the builder of the mosque, which is clearly mentioned in the inscription. Muhammad Sālih refers

¹ For a description of the Fort see the Anhual Report, Archeological Department, Hyderabad State, for 1938 F, pp 5 11

² Vide Plato VIII of L I M for 1927 28

to it as having been built two hundred years before Aurangzeb's conquest of Bidar¹, and Khāfi Khān states that the mosque was erected by Khān Jahān² which has been the title of so many ministers in the Decean The discovery of the inscription is therefore important as fiving with precision the date of the building, which on account of its plain and somewhat heavy style represents a definite stage in the development of the Decean architecture under the Bailmanī kings ³

The inscriptional slab measures 4 ft 6 in by 2 ft, and has four panels in each of which a Persian hemistich is carved. The style of writing is Nashh of a very bold type resembling the script of the Tughluq inscriptions of the Deccan. The date of the erection of the mosque as given in the inscription is 827 H, which falls within the reign of Ahmad Shāh Walī (825 839 H). According to Firishta, the date of the transfer of the Baihmanī capital from Gulbarga to Bidar may be placed about 830 H, but from the inscription it is clear that the mosque was built earlier than that (in 827 H) by Prince Muhammad, the second son of Ahmad Shāh, whose name as the builder of the mosque is mentioned in the inscription. I have deciphered the text as follows—

IRANSLATION

- (1) During the time of the vicegerent of God, Prince Muhammad, who has no equal,
- (2) In 827 H (1423-24 A D) Qubli Sultan was the auspicious founder of this mosque

While surveying some religious buildings dedicated to the well known Moslem saint, Shaikh 'Abdu'l Qādir Jīlanī, popularly called, Mahbūb i Subhānī, the chosen one of the Holy God, I have found two inscriptions on a building called the Chhotī Khanqāh of Mahbūb Subhānī ⁵ This building is situated in a lane connected at one end with the Shāhganj Darwāzah road, and at the other with the road which goes from the Madrasah to the Dulhan Darwāzah

The tablet of one of these inscriptions is fixed over the doorway of the Khānqāh, and measures 2 ft 8 in by 2 ft. The inscription consists of two Persian couplets and the chronogram, which is also in verse. The couplets are written in Naskh characters while the chronogram is in Naskā'līq. I have deciphered the text as follows—

PLATE XVIII (a) قال عو**ت** الاعطم با حما دف سه دل حمالش دل بكدلم كن وز هر حة كه عدر داشد أدرا يلم كن

- ¹ Elhot and Dawson's History of India, Vol. VII, p. 125
- ² Muntalhabu'l Labab, Text (Bibl Ind), Vol II, p 45
- ³ For the description of the building see Antiquities of Bidar, by Yazdam (Calcutta, 1917), pp 16—18 and Bidar and Aurangabad by Burgess, A S W R, Vol III, p 45
- only been found, when studied along with this inscription, will show that Bidar received the name Muhammadabad after the name of the second son of the king, who was the governor of Bidar and who took keen interest in its expansion as shown by his constructing this grand mosque. The transfer of the capital from Guibarga to Bidar might also have been made in compliance with the wishes of Prince Muhammad whom Ahmad Waliheld very dear.
 - ⁵ Chhoti Khanqah means the small monastery,

The great saint (ht the great refuge) has said,

Couplets

- (1) "In our company thou shouldst not be double or triple minded but be single-minded, and free thy heart from that which is not-God,
- (2) Come one morning in a sincere mood to my door, and if thy craving be not fulfilled, then thou shouldst complain"

Chronogram

If thou wantst the date of this sacred threshold, (know it from the phrase) "Built by Firoz Khān"

The numerical value of this phrase according to the Abjad system gives the date $1054~\mathrm{H}$ ($1644-45~\mathrm{A}~\mathrm{D}$)

The other inscription is carved on a mosque attached to this monastery. It records the name of the builder of the mosque and the date of its construction. The style of writing is Naskh and the language Persian. The text may be read as follows—

'I HANSLATION

Muhammad 1

The builder of this mosque is Ahmad Khān Kheshgī in the year 1069 H (1658-59 A D) from the 'flight' of the Prophet.

About half a mile to the south-west of Hazrat Kunj Nishin's shrine is situated a mosque surrounded by trees. It comprises a prayer-hall with three arched openings and a paved court

¹ The tablet on which this inscription is carved measures approximately 2 ft. 6 in. by 1 ft 3 in.

in front of the latter The inscriptional tablet is fixed over the central opening. The inscription consists of three Persian couplets which give the name of the builder of the mosque and the date of its construction. The script is Naslie. I have deciphered the text as follows —

TRANSLATION

- (1) This abode of Holy God has been built by Fath Shah at is a beautiful mosque for mankind
- (2) Read Ruknu'd Din as the name of (Fath Shāh's) father and 'Āyıshā Sultān the name of his mother
- (3) Calculate the numerical value of the letters ghain and fa and (thus) ascertain the date of knowledge

The numerical value of the letters ghain and fa gives the year 1080 H (1669 AD)

Another inscription has been found on the wall of a well, which is situated to the West of the Kalī Masjid² and is away from the eart-track which goes towards the village of Chhidrī The inscription gives the name of the builder of the well and also the date of its digging. The style of writing is Naskh and language Persian. I have deciphered the text as follows —

TRANSLATION

By the grace of God this well was dug and called Husain Bā'īn in memory of His Holiness Husain the Maityr,² by the humblest creature of God, Muhammad Momin Tabātabā, on the first of the sacred month of Muharram in the year 1084 H (1673 AD)

Hemistich

"Drink a mouth full of water in memory of Husain"

Another inscription has been found in a monastery associated with the name of the saint Shāh Walīu'llāh al Husainī, whose tomb is situated to the West of Khān Jahān Barīd's tomb on

- ¹ Tho inscriptional tablet measures 1 ft 5 m by 11 m
- ² For a description of this building see the Annual Report, Archwological Department, Hyderabad, for the year 1340 F., p 2
- * Husain was the grandson of the Prophet Muhammad. He was martyrised in the battle of Karbala in Iraq.

the Northern side of the Bidar Udgir road. The monastery is situated in the interior of the Bidar town and is visited by few persons. The inscription consists of three Person couplets which contain the names of the builder and the restorer of the monastery. The style of writing is Nastā'līq of a beautiful type, and I have deciphered the text as follows.

PLATE XX (n)

ار يده الله شاء دين تعمير يامت در الحسب ار مصل حق اين خانقاه پس من الله شاء تعديدش نمود قرة العين رلى الله شاه سال تاريحش جو حستم ار خود گفت دايم منول ميس اله

TRANSLATION

- (1) By the grace of God this monastery was originally built by Yadu'llah, the King of Tath,
- (2) Afterwards Muallah Shah, the son of Wahu'llah Shah, renovated this building
- (3) When I inquired of Wisdom the chronogram, it said, "May the abode of divine bliss remain for ever"

The numerical value of this phrase according to the Abjad system gives the date 1108 H, (1696 A D)

Another inscription of the late Mughal period has been found on a small insignificant arch which is not connected with any building and stands near the Dawa Khānā of Bidar. From the text of the inscription it appears that originally the inscription belonged to the house of Sayyid Murtuza a descendant of the famous saint Makhdām i Jahānāyān Jahān Garht? The inscription consists of two lines of Persian verse and the date, which is given in the third line? The style of writing is Nastā'liq. I have decembered the inscription as follows—

THANSLATION

Verse

- (1) The builder of this lofty gate is Sayyid Murtuza, the son of Sayyid Mīrān
- (2) His genealogy is connected with Mahhdum i-Jahaniyan whose title is Jahan Gasht

Prose

In the year 1118 H from the 'flight' of the Prophet (1706 A D) was completed

The tablet on which the inscription is carred has six panels each containing an homistich

² For the history of this saint see Encyclopædia of Islam, Vol I, p 1003

^{*} The tablet on which the inteription is carred incasures 1 It 3 in by 10 in.

The last epigraph of this set has been found on a comparatively modern mosque, situated in the 'Uthman Ganj at Bidar The style of writing is Nastā'līq of a poor type, and the language is Persian The inscriptional tablet measures 2 ft by 6 in The text may be read as follows —

TRANST ATION

Line 1 —The chronogram of the foundation of this mosque was suggested by the 'invisible speaker'—" Hasten, the prayer has begun" 1220 H (1805 AD).

Lines 2-3 The chronogram of the completion of the mosque-

Verse

"When Najmu'd Din Hasan built this lofty mosque (and) sacred house,

The 'invisible speaker' through his solicitude stated the chronogram of its completion—
"The second Sacred House (Kā'ba)" 1221 H (1806 A D)

TWO INSCRIPTIONS FROM THE WARANGAL FORT

By G YAZDAMI

Last year the Revenue Commissioner of Warangal drew my attention to an inscription in the Warangal Fort which had eaused some confusion as to the exact date of the demise of Sultān Qulī, the founder of the Qutb Shāhī dynasty, and the place where his last remains were interred According to the Tārīhh 1-Quļb Shāhī, Sultān Qulī was murdered at the instance of his son Jamahid on Sunday, Jumāda II, 950 H. (2nd September, 1543 AD) The inscription of the Warangal Fort gives Wednesday noon in the year 972 H as the date of Sultān Qulī's death; but as the name of this Sultān Quli's father is Mirza 'Ah Khāwar, while the name of Sultān Qulī, the king's father, was Uwais Qulī's, there remains no doubt that Sultān Qulī who is buried in the Warangal Fort is a different person, and must not be confused with the Qutb Shāhī king of this name

The present inscription is carved on a polished black stone sareophagus on which some Qur'ānic verses are also engraved. I have deciphered the text as follows —

¹ Asafiya Library Ms. No. 401, p. 106, also see Briggs, Vol. III, p. 377.

² Briggs, III, p 339

^{*} The inscription on the sarcophagus measures 3 ft. 2 in by 1 ft. 4 in.

Throne verse Qur'ān, II, 256 The demise of Sultān Qulī son of Mirza 'Alī Khāwar whom God has taken into His merey and pardoned his sin, occurred on the first of Shawwāl, Wednesday noon, in the year 972 H Died during the year 965 H

The discrepancy between the two dates is apparently due to the fact that the inscription was carved at a period when people had lost record of the exact date of the demise of Sultan Quli, and the two dates known to people by memory were entered in this inscription

The other inscription at the Warangal Fort is carved on the doorway of a building, situated near Shitāb Khān's Hall 1 It consists of three lines, the first two containing the along and the Qur'ān, chap CXII, and the third the name of the builder and the date. The style of writing of the first two lines is Naskh while of the third is Nastā'līq. I have deciphered the inscription as follows—

TRANSLATION

In the name of God the most Merciful and compassionate (Qur'ān, chapter CXII) The gate of this repository of the impression of 'Ali's hand' (upon 'Ali be peace') was founded and built by Ghulām Husain during the reign of Shāh 'Ālam II and the Decean governorship of Mīr Nizām 'Alī Khān in 1217 II (1802 A D)

¹ For a description of Shitab Khan's hall see Innual Report of the Archaeological Department, Hyderabad, for 1335 F, p. 11

² The impressions of 'Ali's hand are held in great esteem in countries where the Shute faith is found such impressions appear miraculously to the 'behovers' when performing religious rites

INDEX

| _ | PAGE |
|--|--|
| A Page | Bashmanipura (a street in Gulbarga) . 10 |
| Abu'l Hasan, son of Qāzī 'Abdu'l 'Azīz | Bāqı (probably the poetic title of Mīr Tāju'd |
| (mosquo of — at Shāhpūr) 4, 5 | D _{1n}) , , 9 |
| 'Abdu'l Qadır (rassed to the rank of Khan | Barīdī (ministers) (footnote) 19 |
| jahān by Ahmad Shāh Walī Baihmani) 18 | Bashiruddin Ahmad Sāhıb, Maulawi, Taluq- |
| 'Ādil , (footnote) 3 | dar of Raichūr, author of the Waqi'āt i- |
| 'Adıl <u>Kl</u> ıān (Ismā'īl) 18, 22 | Mamlulat ı Bijapür |
| 'Adıl Shāhī Kıngs . 1, 6, 12 | Bidar . 26, 27, 30 |
| Ahmad (inscription on grave of — at Sagar) 21 | Bıjāpūr . 1, 20 Bıjāj Dıjāwar Khān (Khān 1 A'zam) 25 |
| Ahmad Khin Khoshgi, founder of the mosque | |
| attached to the Chhoti Khāngāh (Bidar) 28 | Bilgrami, Ali Asghar, Maulawi, compiler of |
| Ahmad Shāh II 19, 20 | the Urdu Appendix to the Annual Report |
| Ahmad Shāh Wali Bashmani (Shihābu'd | of the Archmological Department, Hyder- abad Deccan, for the years 1331 33 Fash • |
| Dîn) 5, 15, 16, 17, 18, 26, 27 | |
| 'Alau'd Din Ahmad II (Bashmani) 5, 19, 20, 26 | Bodhan , , , 6 |
| 'Alī, Prophot Muhammad's son in law 21, 22, 23, | |
| 24, 26, 32 | G ′ |
| 'Alı'Ādıl Shāh I . 1, 2, 3, 25 | |
| 'Ali 'Adıl Shah II 3, 4, 5, 8 | Chhidri, a village in the suburbs of Bidar 29 |
| Amīr Barīd 20 | Ghhotī Khānqāh (small monastery), Bidar 2 |
| Amma Hīva, the wet nurse of Dastur Khān, | Ctosiphon |
| (mosque of at Sagar) 19 | |
| Ānkās Khān, and his family, tombs of — | D |
| at Rauza (a suburb of Sagar) 16 | D D |
| Aqa Muhammad, Nāib (Doputy of the | Dastur Khan (probably the Governor of Sagar |
| King) . 3, 4 | under Ismā'ıl 'Ādıl) 19, 20, 21, 22 |
| Arba' Masjid (Gogī) . 6 | Dā'ūd (Kotwāl of Sagar under Aḥmad Shāh |
| 'Ashūr Khāna (Sagar) 10, 19 Atābak Khān i Ā'zam, title of Dastūr Khān | Wali Barhmanı) 15, 16 |
| (Governor of Sagar) 22 | Daulatabād |
| Aurangzeb • 1, 9, 26, 27 | Dawā <u>Kh</u> āna (Bidar) |
| 'Ayısha Sultāna, mothor of Fath Shāh, who | Decean Architecture . 27 |
| built the mosque in the vicinity of Hazrat | Deodrug . 3, 8 |
| Kūnį Nishiu's shrino (Bidar) . 29 | Deogarh |
| 200 | Dornhalli (on Yadgır Shahpur road) 1, 25, 26 |
| В | Dulhan Darwazāh (Bidar) 27 |
| ь | Dvarasamudra . |
| Bahāu'd Dīn (a cousin of Muhammad | |
| Tughluq) . 9 | F |
| Bathman (Persian monarch, son of Isfan | 1 |
| dyār) . 10, 15 | The Line West Cultima Returned of Comme foundam |
| To 1 277 0 0 10 10 10 00 | Fahīm Fath Sultānī, Kotwāl of Sagar (under |
| Baihmani Kings 6, 9, 10, 12, 19, 27 | Firoz Shāh Bashmani) 13, 1 |
| Bahman Shāh, 'Alāu'd Dîn Ḥasan (Gangū) 10, 11, | |
| | Firoz Shāh Baihmani) 13, 1 |

| | | | Pagr | 1 | PAGE |
|---|---|----------|----------|---|---------|
| Fath Stah, the builder of | the mesaue | in tho | | Kum Bakheh | 9 |
| Mounty of Hagrat Ki | | | | Karbala (in Iraq) whore Husain, the grand- | • |
| (Bidar) | • | | 50 | son of the Prophet Muhammad was | |
| Patima, wile (?) of Sharra | <u>Kh</u> in | | 25 | marty red (footnote) | 29 |
| Limshia | ባ, 10, 11 | , 13, 19 | , 20, 27 | Kanthar (a fountain in Paradiso) | 18 |
| Fire With Bathmani . | | 13, | 14, 15 | Khafi Khan, author of the Muntakhah i'l | |
| Lutühu's Salatın . | | • | 10 | [ubab | 27 |
| | | | | Khalilu'llah, Hagrat (shrino of — at Bidar) | 26 |
| | G- | | | khān Jahan, title of the various ministers | |
| | | | | th the Decean | 27 |
| Ghulam Hustin, the four | | • | | Khan Jahan Barid (tomb of — at Bidar) | 29 |
| tory of the impression | . OI WIN HE | ma in | 90 | Khiss Bugh (at Gogi) | 8 |
| Warangal Fort | • | | 32 | Khudawand Khan (raised to the rand of | |
| Gogi | • | 1, (| 5, 6, 7 | Khanjakin) | 18 |
| Gogī Darwaz ih Goleonda | | • | 1, 2 | Khwaja Jahan | Ð |
| Gulbargali | • • • | 1 0 | 13, 27 | Ichwaja Muhammad Ahmad Curator, IIs der | |
| dinongan | • | 41 1 | 1" " | abad Museum | 1 |
| | H | | | | |
| | | | - 1 | M | |
| Haig, author of the Resta | rical Landina | rI a of | | Ma actir i Alamgiri | 7.0 |
| the Decean | | • | 59 } | | 1, 9 |
| Hatim (a famous Arabian | | | 1 | Madrosali (of Mahmid Ginin) at Bidar | 27 |
| of Jai celebrated for h | is munificenc | o anil | } | Mohbab 1-Subhan (Shahh 'Ibd ul Qida | 07 |
| wiedom) | | • | 11) | Jilani, the well I nown Muslim saint) Mahdi 12, 19, 21, 22, | 27 |
| Magrat Kung Nighita al | | | 23 | | |
| Magrat Mass Quillers abr | առ (<u>թ</u> ուրկալի | • | 15 | Mohmud Shah Brihmani 10, 18, | |
| Right | * | | 10 | Malla Adıl Shah Mandagarin | 6 |
| Husam, the grandson of the | - | | } | | 54 4 |
| mad, martyred in the | DALLIO OF TA | rivala | | Masılı (Jesus Christ) Megalithic tombs near Shilipür | 1 |
| m Iraq | * | | 20 | Vinallah Shih, son of Lidu'llah Shih, who | |
| Hushin Bi'in, name giver | n to the well | near | | renovated the monasters of the saint, Shih | |
| Kalı Masjid (Bidar) | • | | 50 | Walin Hah al Husaini (Bidar) | 30 |
| Hyderabid Museum . | • | • | 5 | Hir Muliammad son of Hiji Imid Khin, tho | 00 |
| | | | 1 | builder of the Fort of Nu-rathbid (Shihpur) | 3 |
| • | I | | , | Mar Tajn'd Dîn | 3, 8 |
| Thurston (Add State # | | , , | ا م | Mirzi 'Alī Lhīwar, father of Sulfin Quh, | 5, 5 |
| Ibrāhim 'Ādil Shīh I | | 1, 2 | c, G, S | buried in Warnigal Lort | 31, 32 |
| Imran'i Qais, gasida of Ismi'il' Idil <u>Kh</u> in | • • | • | 18 92 | Momin Tabataba, Muhammad—builder of | _,, |
| lema'il 'Adıl Shah . | | | 18, 22 | the well near Külı Masjid (Bidar) | 29 |
| thing it Mail Saut . | , , | • | 6, 12 | Mubirak (Malik), Kotu'il of Sagar under | |
| | | | Í | Muhammad Shih II and Firoz Shih Baih | |
| | J | | | manī 0, 10, 12, 14, 15, | 16. 17 |
| Jamaln'd Din Mufet . | | | 15 | Mubirak Khahi | η |
| Juand Bi | _ | • | | Mughith Shirizi, calligraphist, who carved | |
| Omenica the | • | | 4,5 | the inscription on Hatest Khalilu'llah's | |
| | g-ja | | - { | shrue (Bidar) | 26 |
| | K | | - { | Muhammad, the Prophet 23, 24, | |
| Kuli Masjid (Bidar) | • | | 29 | Mahammad (prince), the second son of Ahmad | |
| Kalumu'llah (Baihmani) | | | 19, 20 | Shih Wali | 27 |
| • | | | , | _ | |

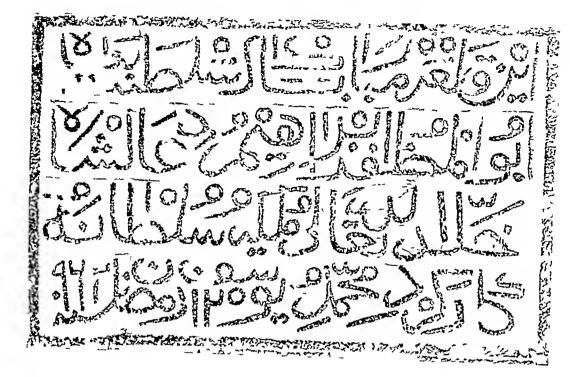
¹ INDEX

35

| Page | Page |
|---|--|
| Muhammad, the poet who composed tho | |
| epitaph for the tomb of Razī, son of Zaid, | R |
| Malık Qutbi Mulk, Khān Jahān, buried | Rājahmundra 6 |
| at ¡Sagar 18 | 1 |
| Muhammad Fa <u>lh</u> r | |
| Muhammad Nūr, Nāyab (Deputy) 20 | Razī, sen of Zaid, entitled Malik Qutbi Mulk Buknu'd Dīu, father of Fath Shāh, who built |
| Muhammad (Mahmud) Shāh II Bashmanī 9, 10, 11, | a mosque in the vicinity of Hazrat Kunj |
| 12, 16, 17, 21 | Nishīn's shrine (Bidar) . 29 |
| Muhammad Sālih, author of the Amal i Salih 27 | Lisamina amino (Didai) |
| Muhammad Tughluq, Sultan . 6 | • |
| Muhammad Yūsuf 1, 2 | |
| Muhammadābād, name givon to Bidar after | , S |
| the name of Prince Muhammad, second | Comp. 1 0 10 11 10 10 14 15 16 10 10 |
| , son of Ahmad Shāh Walī (footnote) 27 | Sagar 1, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, |
| Muhammadī Burj (Shāhpūr Fort) 3 | 20, 21 Sajjādāh Sāhib, the house of (at Sagar) 22, 23 |
| Munawwar Bādshah, Hazrat Tāju'd Din | Sajjādāh Sāhīb, the house of (at Sagar) 22, 23 Sakkar 9 |
| Sharkh—son of Hazrat Sufi Sarmast | Sayyıd Murtaza, son of Sayyıd Mıran, a des |
| (Sagar) 10, 12, 14, 19, 22, 23, 24 | cendant of the famous saint, Makhdūm i |
| | Jahānyān Jahān Gasht, (inscription from |
| | the house of) |
| N | Shāh 'Ālam I 9 |
| | Shāh 'Ālam II 32 |
| Nādı 'Alī 2, 3 | Shāh Ganj Darwāzāh (Bidar) 27 |
| Nadīm 13 | Shāhpūr 1, 2, 3, 4, 5 |
| Najmu'd Din Hasan, founder of the mosque | Shāhnūr Fort 1 2 3 4 |
| at Uthman Gan (Bidar) 31 | Shālı Habibu'llāh's Chilla 7 |
| Nızam 'Alı Khān, Mır, Governor of the Dec | Shāh Muhammad Razā, keeper of the Shāh- |
| can under Shāh 'Ālam II 32 | pür Fort in 1077 H |
| Noah 14 | Sharth 'Abdu'l Oadir Jilani popularly known |
| Nusratābād (Shāhpūr) 1, 4, 9, 15, 16 | as Maḥbūb i Subhānī, a renowned Mushm |
| | saint 27 |
| | Shailh Abu'l Hasan, son of 'Abdu'l 'Azīz 5 |
| P | Shaikh Miyan (Mutwalli) 8 |
| Ped Nāyak (a feudatory of the Bıjāpūr | Sharzā Khān, Muhammad (epitaph on the |
| _ | grave of) 25 |
| Kings) Pir <u>Ch</u> anda Husainī (Jalālu'd Dīn Muham | Shute Durūd 3, 22 |
| mad) 5, 7, 8 | Shute faith . (footnote) 32 |
| mau, o, i, o | Shuto Imāms 22, 24 |
| | Shitāb Khān, hall of (in Warangal Fort) 32 |
| _ | Shorapūr, the Rājas of 12 |
| Q | Solāh Khamb Mosquo (Bıdar Fort) 26 |
| Qublī Sulţānī, founder of the Sola Khamb | Sūfī Sarmast, Hagrat (a disciple of Hagrat |
| Mosquo (Bidar) 27 | Nızāmu'd Din Aulia) . 10, 12, 17, 24 |
| Qulī Sulţān, (son of Mırza 'Alī Khāwar) | |
| buried in Warangal Fort 31, 32 | |
| Quli Qutbu'l Mulk, Sultan (founder of the | |
| Qutb Shāhī dynasty) 19 (footnote) 31 | T |
| Qunbar (the name of the freedman of 'Alī, | Tarīkh : Quib Shāhī . 31 |
| Prophet Muhammad's son in law) 22 | 1 |
| - | 1 |

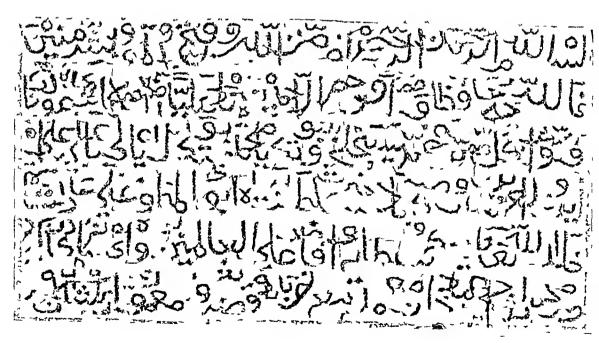
| | PAGE | | PAGE |
|--|---------------|---|---------------|
| U Ustādābād fort (namo givon to Shāhpūr by Muhammad Tughluq) 'Uthman Ganj (Bidar), inscription from tho mosquo at Uwais Quh, fathor of Sultān Quli (founder of the Qutb Shāhī dynasty) | 6 31 31 | Warangal Fort Wazīr, Yūsuf and Ismā'ıl Adıl's title prior to their assuming the title of sove reignty 18, | 31 19, 22 |
| V Vıjayanagar, the Râja of | 13 | Yadulläh, builder of the monastery asso crated with the name of the saint, Shah Wali ulläh al Ausainī (Bidar) | 30 |
| Waliu'lläh (Bashmani) 18, Wahulläh al Husams, Shäh (tomb of — at Bidar) | 10, 20 20 | Yaman Yüsuf 'Adıl <u>Kh</u> ān Yüsuf 'Adıl <u>Sh</u> āh | 12 18 6 |

(a) Inscription on the Second Gateway, Shahpur Fort

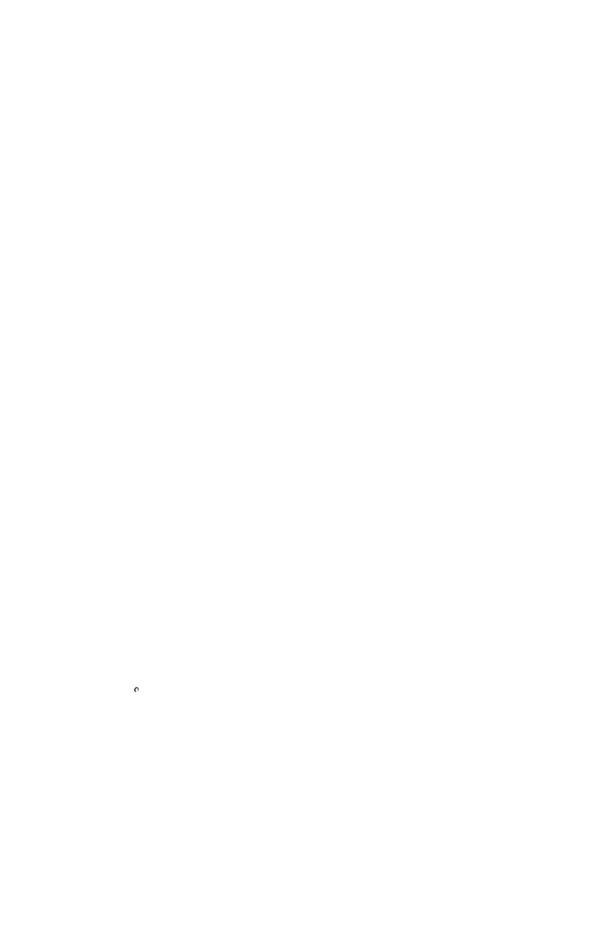


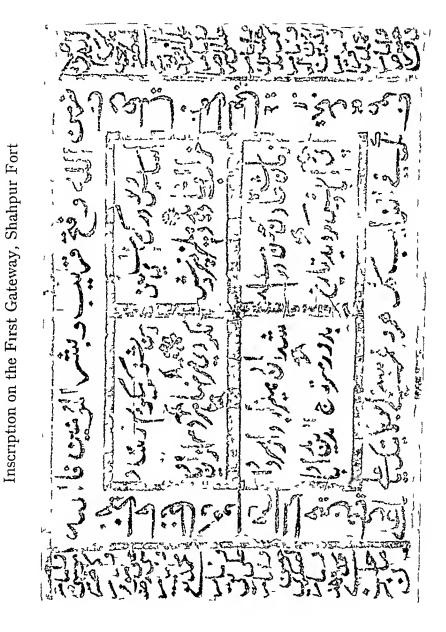
Scale 2

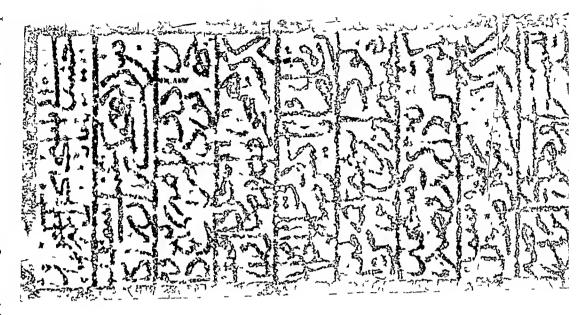
(b) Inscription on the Gogi Gate, Shahpur

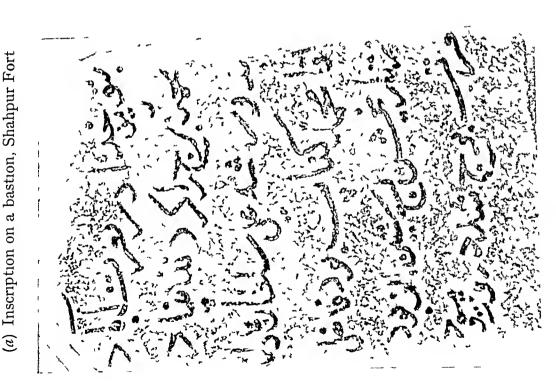


Scale 11

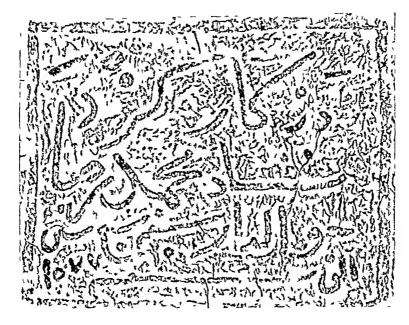








(a) Inscription on a bastion facing Mandahgarhi Fort



Scale 2

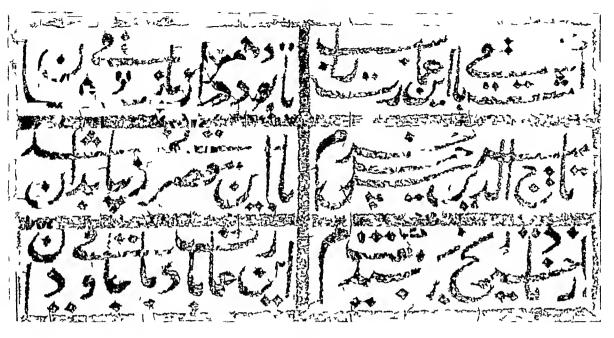
(b) Inscription originally found at Shahpur and now in the Inscriptions Gallery of the Hyderabad Museum



Scale 25

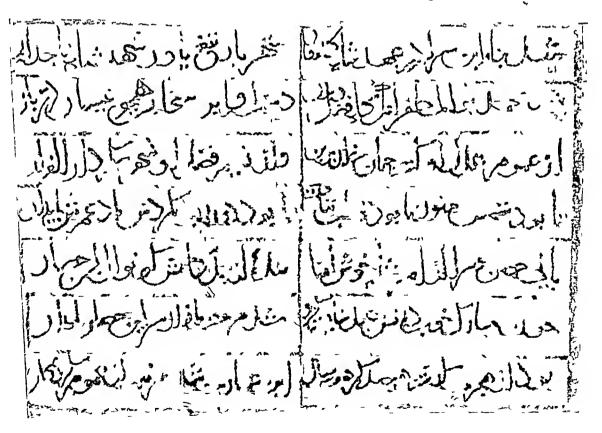


(a) Inscription on the gate of the Khass Bagh, Gogi

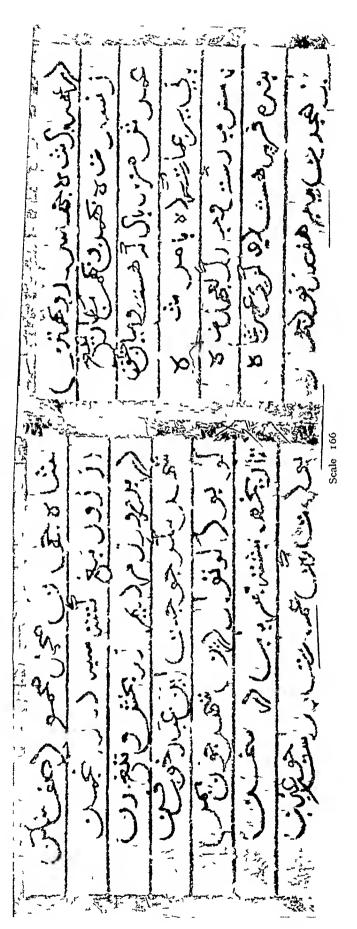


Scale 2

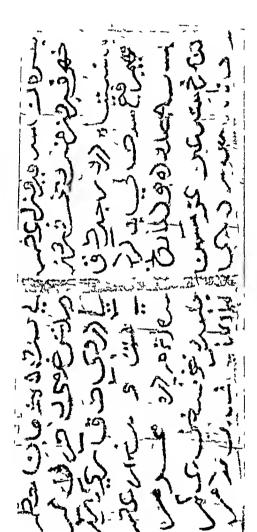
(b) Inscription on an 'Ashur Khana, Sagar



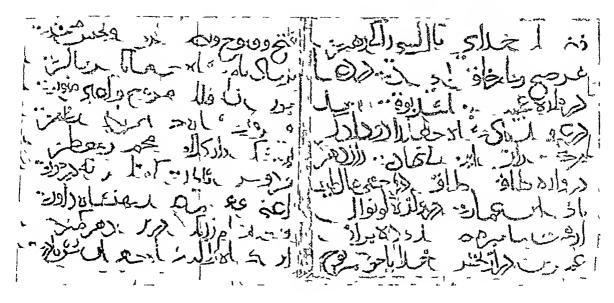
Scale 2



(b) Inscription of Firoz Shah Baihmani, Sagar

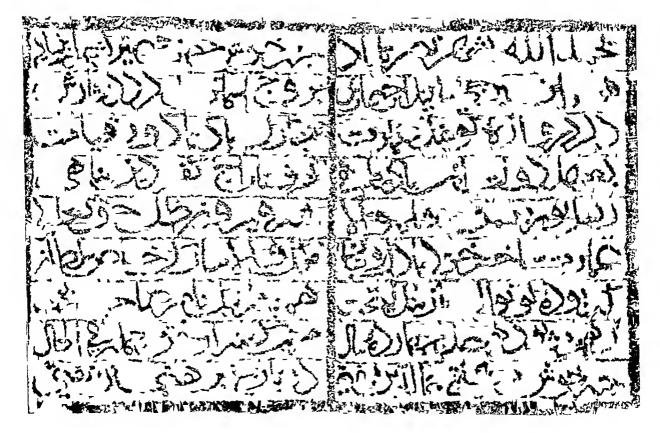


(a) Firoz Shah's inscription on the Shah Darwaza, Sagar

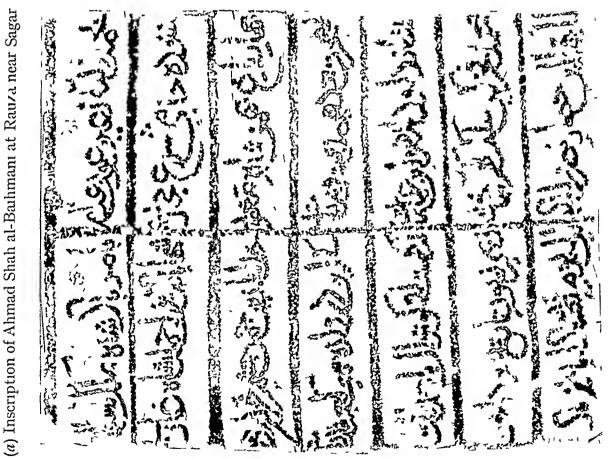


Scale 142

(b) Inscription on the platform of Munawwar Badshah's Dargah, Sagar

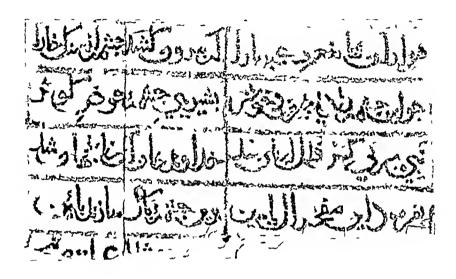


Scale 2





Inscription on the wall of a well in the shrine of Sufi Sarmast Sahib, Sagar

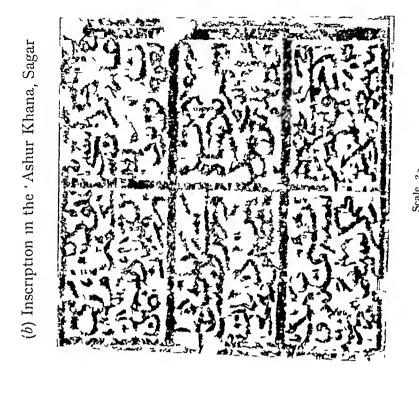




Scale 166



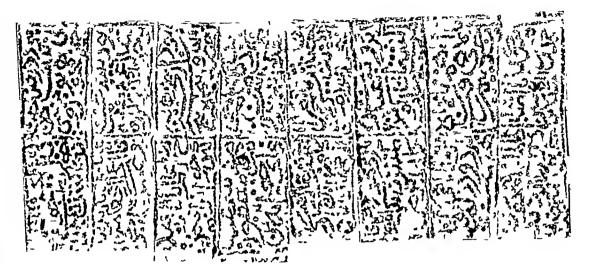
(a) Inscription in the shine of Munawwar Badshah,





rale 25





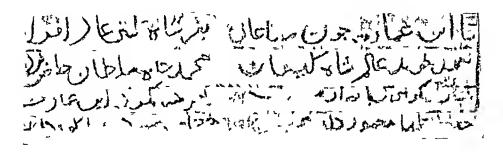
(a) Inscription on a tomb near the Western Gate of Sagai



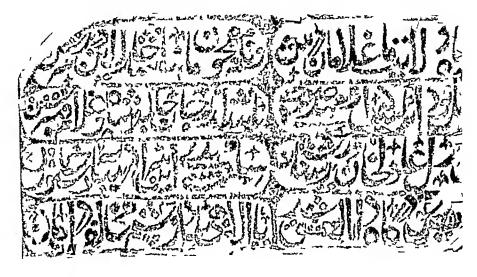
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(a) Inscription of Muhammad Shah Baihmani carved on a tablet lying near the Shrine of Munawwar Badshah, Sagar



Scale 166 (b) Inscription of Dastur Khan on the same tablet



Scale 166

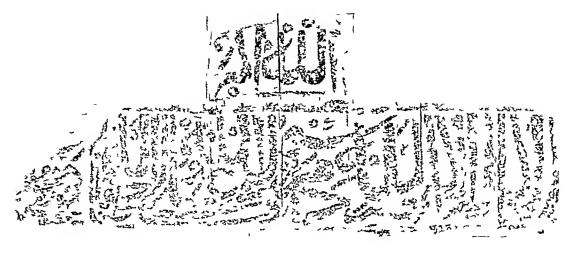
(c) Inscription of Dastur Khan on the wall of Sajjada Sahib's house, Sagar



Scale 25

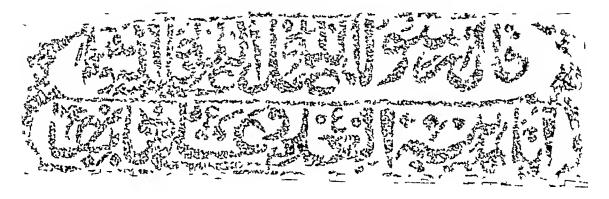


(a) Inscription on a mosque near Munawwar Badshah's Dargah, Sagar



Scale 1

(b) Inscription on Sajjada Sahib's house, Sagar

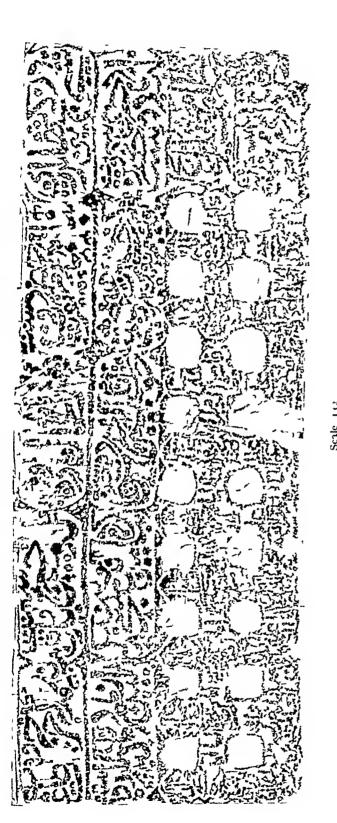


Scale 125

(c) Inscription on Sajjada Sahib's house, Sagar



Scale 2



(b) Inscription on a tomb near Sufi Sarmast's Shrine, Sagar



(c) Inscription on a tomb near Sufi Sarmast's Shrine, Sagar



(a) Inscription on the wall of a well at Dornhalli near Shahpur



Scale 25

(b) Inscription on a bastion, Bidar Fort



Scale 166

Inscription on the Sola Khamb Mosque, Bidar Fort

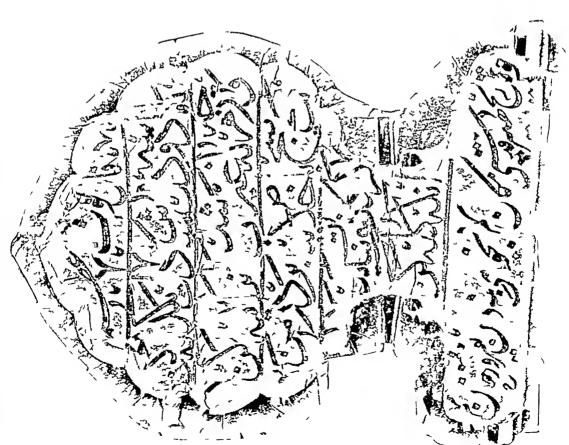
Smla 166

Scale 2

(a) Inscription on the Khanqah of Mahbub Subhani, Bidar



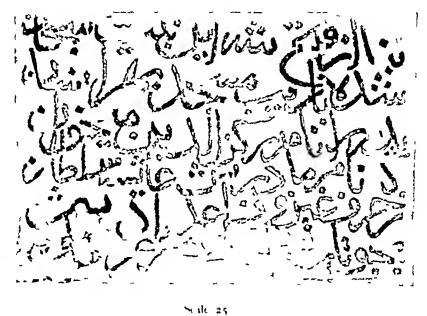
(b) Inscription on a mosque attached to the Khanqah of Mahbub Subhani, Bidar.



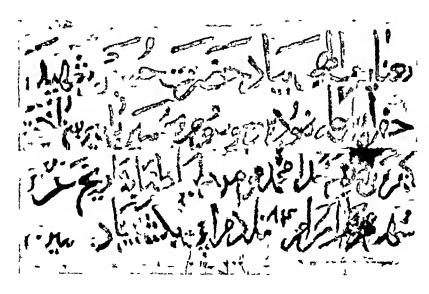
Scale 166



(a) Inscription on a mosque to the South-West of Hazrat Kunj Nishin's Shrine, Bidar



(b) Inscription on a well to the West of Kali Masjid, Bidar



Scale 25

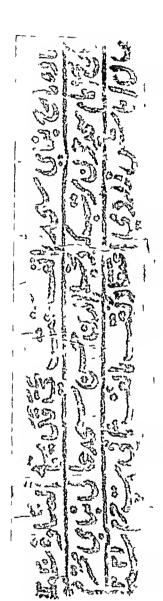


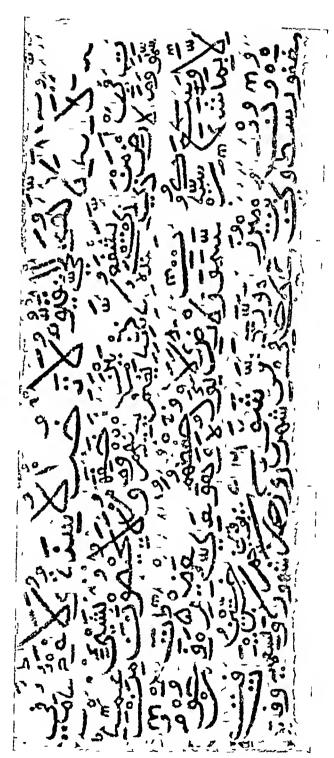
Scale 125 (b) Inscription on an arch near the Civil Dispensary, Bidai



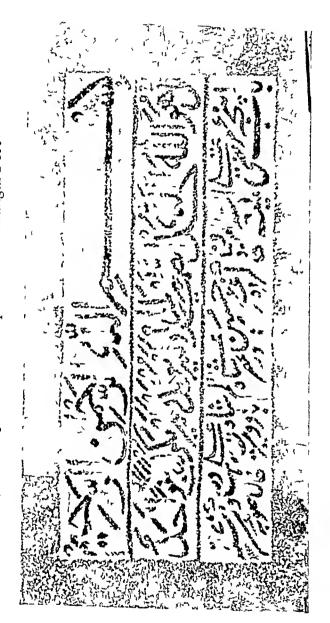
(c) Inscription on a mosque at Osman Ganj, Bidar

Scale 33





(b) Inscription on a mosque in the Waiangal Fort





SOME UNPUBLISHED INSCRIPTIONS OF BENGAL

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SOME UNPUBLISHED INSCRIPTIONS OF BENGAL

By Maulawi Shamsuddin Ahmad, M A , Indian Museum, Calcutta

The inscriptions that are being edited here, for the first time, form part of the Muslim gallery of the Archæological Section of the Indian Museum and were collected at various places in Bengal by different persons. They, however, pertain exclusively to the period of the Independent Sultāns of Bengal and will, it is hoped, be found interesting by students of this period of history and of Muslim calligraphy, which reached a very high standard in the beginning of the 16th century AD. The earliest of these inscriptions belongs to the reign of Mahmūd Shāh II of Bengal and is historically important inasmuch as it furnishes us with material for determining the period of his rule.

The inscription, consisting of four close written lines, is carved in relief on a coarse basalt slab, and measures approximately 2 ft 4 inches by 1 ft 2 inches. The stone is in a bad state of preservation, some of the letters having flaked off. The inscription records the erection of a mosque by Daulat Khān, son of Husain Khān, during the rule of Mahmūd Shāh and is dated 895 H (1489 A D)

The history of Bengal of this period is shrouded in mystery and the accounts of chroniclers are contradictory Ghulām Husain concurs with Firishta in stating that Mahmūd Shāh was the son and successor of Fīroz Shāh ¹ At the same time they quote the authority of Hājī Muhammad Qandhārī that Mahmūd Shāh was the son of Fath Shāh and that the former was brought up by one Habash Khān, a slave, under the direction of Fīroz Shāh ² Modern historians³, after sifting the evidence, have arrived at the conclusion that Mahmūd Shāh must have been a son of Fath Shāh and not of Fīroz Shāh, and that Mahmūd, in his early days, was brought up by a slave, and not in the royal house of Fīroz Shāh

According to Firishta and Ghulām Husain, Mahmūd Shāh's reign was limited to one year only ⁴ The extant numismatic and epigraphical evidence is inadequate to settle the chronology of this Sultān Of the three inscriptions, belonging to the reign of Mahmūd Shāh, only one from Chūnakhālī, Murshidābād, gives a clear date, viz, that for the erection of a mosque on the 2nd Muharram, 896 (15th November, 1490) ⁵ The date portion in the other two inscriptions is hopelessly obscure

The few coins of this Sultān, represented in the cabinets of the British Museum and the Indian Museum, do not apparently bear any date ⁶ The latest date for Mahmūd's predecessor, Fīroz Shāh, as found on coins, is 893, although the historians state that he ruled up to 895 The earliest date that appears on the coins and in the inscriptions of Muzaffar Shāh, his successor, is 896 ⁸ It may now be safely said that Mahmūd Shāh's reign in Bengal partially covered the years 895 and 896, although it is still uncertain whether he began to rule before 895

The titles of the Sultān mentioned in this inscription correspond to those given in his other inscriptions and coins

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1 Reāzus Salaţīn, English Translation, p 126, Tarīlā i Fīrishta, Part II, p 300 (Nawal Kishore ed.)
2 Rīaz, Eng Tr, p 126, Tarīlā i Fīrishta, Part II, p 301
2 Viz H Blochmann, R D Banerjee, etc
4 Riaz, Eng Tr, p 126, Fīrishta, p 301
5 E I M for 1909 10, No 418, p 68
6 B M C, Nos 103 4, p 42, I M C, No 162, p 171
7 I M C, No 161, p 171, B M C, Nos 99 100, p 41
6 I M C, No 163, p 171, B M C, No 105, p 43, E I M for 1929 30, p 12
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Daulat Khan might have been a noble of the Court, but contemporary history does not make any mention of him

The style of script is plain Nashh and the language is Arabic. The first three lines represent the illustrious verse of the Qur'ān known as the 'Throne verse' (Ayatu'l Kursī), and the last line contains the name of the builder followed by the date

The inscription tablet was first acquired by the Asiatic Society of Bengal and subsequently transferred to the Indian Museum in 1875. No further detail of the place of finding or acquisition can be traced from the records

The inscription may be read as follows -

Plato I (a)

(Line 4) . . بنى غدا اله عدد درلت هان اس مدن على في عبد الساطان باسطان باسر الدبيا و الدين انو (المعادد ؟) معمود شاء بادشاء عارى ماد الله ملكه و ساطان في التاريم عدم بن و تسعين و ثمانديه

TRANSLATION

(Line 1) This congregational morque was built by Daulat Khan, son of Hurain Khan, in the reign of the Sultan, son of Sultan Nasiru'd Dunya wad Din, Abu'l Mujahid Mahmud Shah, the victorious king, may God perpetuate his languous and sovereignts, in the year eight hundred and ninety five 895 H (1189 AD)

The next inscription in chronological order belongs to the period of 'Alan'd Din Husain Shah, and bears the date 909 H (1503 A D)

The epigraph, consisting of three lines, is carved in relief on a black stone tablet, and measures $3'1'' \times 1'3_4'''$. A single resette of deheate design is incised above the third line to the left half of the slab, being part of the decorative scheme of the beautiful Nasfh writing of this period, which represents the high water mark of Indo Mushim calligraphy. The language is Arabic

The preamble of the inscription conteins a quotation from the Hadith, followed by the main text which gives the donor's name and the purport of the inscription, concluding with the date. The epigraph is, however, not claborated by a series of titles which are generally met with in similar mural and medallic records of this Sultan. It commemorates the construction of a mosque by 'Alān'd Dīn Husam Shāh of Bengal in 909 H (1503 A.D.)

The inscription reads thus -

Plate I (b)

(1) قال النتى صلّى الله عليه وسلّم من بنى لله مستداً ويندعى به وحه الله بنى الله له بنداً مثله في (2) المحدة بنى هذا اله سد الدامان العالم العادل علاوالدّبنا والدّين انو الدهامر مرمن شاه

THANSLATION

The prophet, blessings and peace of God be upon him, has said, "He who builds for God a mosque, seeking thereby His pleasure, will have a similar house built by Him in paradise. This mosque was built by the crudite and just Sultān 'Alāu'd Dunyā wad Dīn Abu'l Muzaffar Husain Shāh, the Sultān son of Sayyid Ashraf al Husainī, may God perpetuate his kingdom and majesty in the year nine hundred and nine (909 H)

The next group of inscriptions, three in number, are incised in relief on tablets of black basalt measuring $1'11_5''' \times 11_5'''$, $2' \times 1'$ and $1'7'' \times 1'6_2'''$, respectively. All three inscriptions were carved in the reign of 'Alāu'd Dīn Husain Shāh of Bengal. The first two consist of two lines each while the third has three lines, the top line being broken off

All of these are written in elegant Tughra style, the 'shafts' of the letters ">
الاس, العب All of these are written in elegant Tughra style, the 'shafts' of the letters which being elongated considerably, and the writing is so arranged as to form an artistic whole—a style which was in vogue in that period The language is Arabic

The first two epigraphs were acquired by the Asiatic Society of Bengal and later on transferred to the Archæological Section of the Indian Museum. The third was found lying in the courtyard of the tomb of Maulānā Hamīd Dānishmand whose mausoleum still exists in the village of Mangalkot, Subdivision Katwa (District Burdwān), but the tablet was actually brought from a place called Nūtanhāt at a distance from the aforesaid village

The inscriptions record the excavation of tanks by 'Alāu'd Dīn Husain Shāh in the year 916 H (1510 Å D)

There are three tanks, two inside the village and one outside, at a distance of about half a mile. It is fairly conceivable that the last named inscription refers to the tank near Nütanhät where it was originally found

The first portion of the records contains a well known verse of the $Qur'\bar{a}n^{1}$, frequently quoted in inaugurating such charitable acts ² I give below my reading of the inscriptions, the texts of all three are the same

Plate II (a)

TRANSLATION

The most High God has said, "He who brings any good shall have tenfold like it" This tank was excavated by the evalted and liberal Sultān, 'Alāu'd Dunyā wad-Dīn Abu'l Muzaffar Husain Shāh the Sultān, may God perpetuate his kingdom and sovereignty, in the year nine hundred and sixteen (916 H)

¹ Qur'ān, Chapter 6, verse 161

² Vede J A S B, Vol XLIII, Part I, 1874, p 308.

The sixth inscription in chronological order belongs also to the reign of 'Māu'd Din Husain Shāh, and is interesting because the honorific epithets mentioned in it correspond with those found on the coins of this Sulfān—It consists of one line only and is incred in relief on a black slab of basalt 16" long and about 8" broad

The style of writing is Tughrā and represents the characteristic form that may be described in the words of Mr. G. Yardani¹ as "the decorative style of arranging the curved letters across the arrow headed ones, the motif being bow and arrow." But the execution of the inscription as a whole lacks beauty, as the text is rither lengthy and inevenly distributed over the inadequate space allotted in the tablet. The language is Arabic

The tablet was discovered in the remains of an ancient fort at Kantaduar, Police Station Pirgunj, District Rangpar, and presented to the Indian Museum by Rai Bahadur Mrityunjoy Roy Chowdhury, Zumindar of Sudyapushlarim of the same District, in 1929

This fort of Kantaduar, now in ruing, is utilisted about twenty inited to the couth vest of Rangpur town and surrounded by three mosts. Mr. R. D. Bancejee writes in his report,2 ' It a distance of nearly one mule from the dried up mosts there is a large mound which stands a little darga or 'Idgah, built during the reign of Sultan 'Alau'd Din Hur un Shah of Bengal (1193-1518 A D). The mound appears to contain the ruins of an ancient temple destroyed by the Musilmans and converted into a mo que and a darga. The mosque has collapsed long ago and nothing can be a chief it at the present day The dargi, however, still At one time, this darg's possessed an inscription engraved on two stands roofless which were placed side by side over the principal entrance of different slabs of stone the structure" Mr Banerice further write, 'The nome of 'Man'd Din Hussin Shill can be read clearly from an impression of the inscription supplied to me by the Rai Bahadur." Both the inscriptions had been missing for some time, but one of the two was recovered about the year 1927 from a cultivator who found the stone partly burned under a banian trae on the bank of a streamlet. I believe this to be the indentical missing merription, from the impression of which the name of 'Alau'd Din Husun Shah vas read by R D Banerjee and which was presented, after its recovery, to the Indian Museum by the Rai Bahadur. The other inscription which is still missing probably belonged to the Dirgth

It is recorded in a small Persian resume? called Resalaturh Stuhadā, a manuscript probably still in possession of the mutawalli of the Dargāh, that Rulani'd Din Birbak Shāh, Sultin of Bengal, had an Arab general named Ismi'il Chira. He had subdued the refractory Rāja Gajapatī of Orissa and forced Kumesvar, the king of Kāmrūp, to submit to the allegiance of his master. Bandasī Rāi, the Hindu Governor of Ghoraghāt, was envious of Ismā'il's fame and falsely charged him with treason, on account of which he was put to death in 878 H (1473 A D), his head being interred at Ismī'īlpūr or Bajā Dargāh in Rangpūr District, and his body at Mandaran now in Jahānābād, west of Hooghly

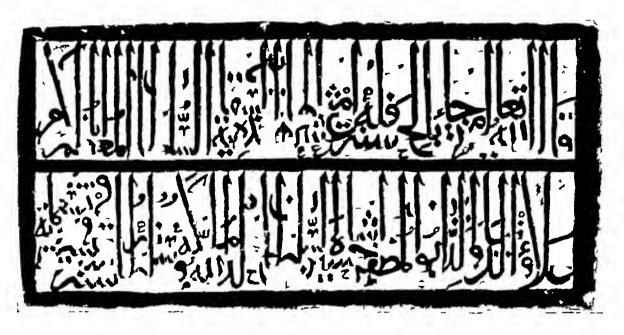
In view of the above I believe that Kāntāduār was a strong military post during the period of the independent Sultāns of Bengal, and that the sanctuary was synchronous with the mosque which was erected during the rule of Sultān 'Alāu'd Dīn Husain Shāh, about a quarter of a century after the Chāzī was actually entombed near that place

¹E I M, 1915 16, p 10

² A S I 4 R, 1924 25, p 89

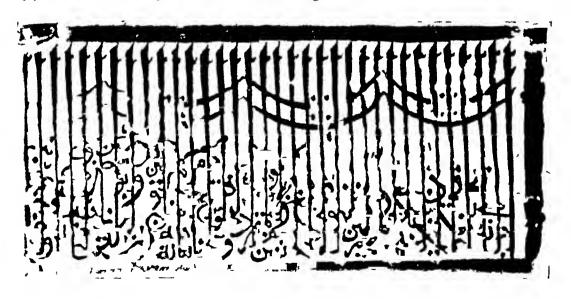
³ The text and translation of the resume are given in J A S B, Vol. XIIII, Pt I, pp 216 230,

(a) Inscription of Sultan 'Alau'd Din Husain Shah of Bengal in the Indian Museum, Calcutta



Scale ->

(b) Another inscription of the same King in the Indian Museum, Calcutta



Scale 33



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The special feature of this epigraph is that it is not preceded by any quotation of the $Qur'\bar{a}n$ or $Had\bar{\imath}t\underline{h}$ which is generally met with in the Indo Muslim inscriptions ¹ It commemorates the erection of a mosque by $\underline{Kh}\bar{a}n$ $\bar{A}'zam$, in the reign of 'Alāu'd Dīn Husain $\underline{Sh}\bar{a}h$, but no details of the date are mentioned as in other inscriptions of the Sultān

I give below my reading of the inscription -

Plate II(b)

النائي هذا المسجد في (عهد) سلطان العادل (ر) النادل سند السادات منتع السعادات رحم المسلمين والمسلمات معلى كلمات النحق فاطع النحشين و المتمردين مانيم النحلق (؟) سنه عدد فانيم كامرو و كامنة بعون (؟) الله النحيان والمنان عوب الاسلام و المسلمين علاؤالدينا و الدين ابو المحادر حسين شاة حلد الله ملكة و سلطانة حال اعظم

TRANSLATION

This mosque was built by Khān Ā'zam in the reign of the just and benevolent Sultān, the Sayvīd of Sayvīds, the fountain of auspiciousness, the compassionate on Muslim men and women, the propagator of the mission (words) of God, subduer of the obstinate and the stubborn, liberal to men, sword , the conqueror of Kāmrū (Kāmrūp) and Kāmta with the help of God, the most compassionate and propitious, the defender of Islām and Musalmāns, 'Alāu'd Dunyā wad Dīn Abul Muzaffar Husain Shāh, may God perpetuate his kingdom and sovereignty!

The seventh inscription, a fragmentary record, is engraved on a long slab of basalt, 5′ 5″ long and about 8″ broad. The stone must have been originally much larger in length and breadth than at present, when it must have been used as an inscriptional tablet. The upper part and parts from the right and left hand sides were cut away, and the slab was used as a door lintel. The main and important portion of the record containing the purpose and name of the donor has fortunately escaped the cruel hands of vandalism

The surviving part of the inscription consists of two lines, and is written in beautiful Naskh characters. It records the construction of a gateway in front of a mosque, probably the small golden mosque of Gaur, by Majlisi Mansūr in the reign of 'Alāu'd Dīn Husain Shāh of Bengal on the 27th of Ramazān of an unspecified year. The language is Arabic and the tablet is exhibited in the Muslim gallery of the Indian Museum

This Majlisi Mansūr may conveniently be identified with Abū Muhammad, son of Abū 'Alī, who had the surname Majlisi Mansūr, and who is mentioned in the inscription fixed on the façade over the central door of the Sonā Masjid (small golden mosque at Fīrozpūr, Malda) as the builder of the mosque ²

¹Horovitz, E I M, 1909 10, p 32

² Revenshaw, Gaur, p 38, H Beveridge, J A S B, Vol LXIV, Pt I, 1895, p 224, 'Abed 'Alı <u>Khūn</u>, Memoirs of Gaur and Pandua, edited by H E Stapleton, pp 79 81, R D Banerjee, Bāngālār Itihūsa, Pt 11, p 261



Scale 125



(b) Inscription on a brick originally found at Samay in the Pabna District



Scale 25

Scale 25



plates Five more inscriptions on burnt bricks 1 of the time of Ghiyāthu'd Dîn Mahmūd Shāh of Bengal are, however, known to exist

The text runs thus -

Plate III(b)

Brick I

TRANSLATION

In the name of God, the Beneficent, the Merciful

The thunder declares His (God's) glory with His praise, and the angels too for fear of Him

Plate III(c)

Brick II

TRANSLATION

In the name of God, the Beneficent, the Merciful

When the earth is shaken with her (violent) shaking, and the earth brings forth her burdens, and man says, what has befallen her? On that day she shall tell her news, as if your Lord had revealed to her

To the right of the first line is a Persian clause براى دمع راراي دمع راياي دمع راياي دمع راياي دمع راياي دم راياي دمع راياي دمع راياي دمع راياي دمع راياي دم راياي دم

The tenth inscription of this group, consisting of two lines, is carved in relief on a tablet of black stone measuring 3' 5" × 1' 8" It records the erection of a mosque in the reign of Sultān Ghiyāthu'd Dīn Bahādur Shāh of Bengal by Tāj Khān, son of Ijmāl Karrānī in 967 H (1559 AD)

The two persons mentioned in this epigraph need some introduction, and I give here a brief account of each of them

Khān, after the defeat and death of his father Muhammad Shāh in 962 H (1554 A D),² retired to Jhusī opposite to Allahābād, on the left bank of the Ganges, where he celebrated his *julūs* (coronation) and assumed the title of Sultān Bahādur Shāh³ He then advanced upon

¹ Cunningham, A S I Report, Vol XV, p 72, Plate XX

² Badāoni calls him Muhammad <u>Kh</u>ān Gauria

⁸ A Salam, Riazus Salāţin, p 147, f 6, Al Badāoni, Munta<u>lh</u>abat ut Tavāri<u>lh</u>, p 433.

Bengal, and defeating and killing Shahbār Khāu, the Governor of Gaur, on behalf of Muhammad 'Ādil, in a battle, took the reins of government into his own hands. In order to average his father's blood, he then recruited a huge army and led a campaign against 'Ādil Shāh, the murderer of his father. A decisive battle was fought at a point between Surjugarh and Jahāngira near Munghyr, in which 'Ādil received a mortal wound and ultimately succumbed to it in 961 H (1560 A D). Bahādur Shāh ruled in Bengal for six years and died in H 968

Tāj Khān Karrānī, a distinguished scholar of his time, was the son of Ijmāl Khān and elder brother of Sulaman Khan Karrani who played an important part in the troublous times when Sher Shah and his successors were involved in war with Humayan on one hand and the ambitious provincial rulers on the other He was one of the grandees and later on Governor of Sambhal under Islam Shah During the weak rule of Muhammad Shah 'Ādil, who succeeded Islam Shah by murdering the latter's minor son in 960 H , Taj Khan deserted his master and proceeded from Gwalior to Bengal where he had already become the autocratic ruler of the Province Hotly pursued by a detachment of a large army sent by 'Adil, he found rest now here till he joined hands with his brothers Sulaiman, Ahmad Khan and Hyas Khan, who held sway over the territories along the banks of the Ganges and Khawaspar Tanda The united forces of the four brothers offered a formidable front to the royal army under Himu on the bank of the Gange's near Chunur. but were repulsed. In the meantime Ibrahim Khan, 'Adil's sister's husband, had created a dangerous situation in Delhi and declared himself king 'Adil had no other alternative than to hasten back to Delly to deal with the situation and the Karranis were not slow to take advantage of this opportunity to declare independence in 961 H (1553 A D). In subsequent days when Bahadur Shah became the Sulfan of Bengal, Taj Kin had apparently submitted to him and was appointed a Governor He continued in this office till the death of Bahadur Shah and then firmly established himself at Gaur in 971 H by slaying Sultan Ghiyathu'd Din, the usurper who had seenred the throne by killing Bahadur's son Taj Khan assumed the title of Hazrati 'Ala" (the exalted lord) and governing Bengal on behalf of lus younger brother Sulaimān Karrānī for nearly mue years died in 972 H (1561 A D)

Bahādur Shāh struck coms¹⁰ in imitation of those of Sher Shāh and Islām Shāh and caused the thuba (sermon) to be read in his name ¹¹ He is mentioned on his coins with the titles of Chivāthu'd Dunyā wad Dīn, Abu'l Muzafīar Bahādur Shāh which correspond with those found in the contemporary mural records of his time¹², but it is interesting to note that these titles are absent in the inscription under discussion

The style of writing is clear Naskli resembling in execution and flourishes the foregoing No 7 of this group belonging to Husain Shāh. The language is Arabic

The tablet is decorated with a few small rosettes. It is cracked vertically, splitting it up into three parts, but fortunately no damage is done to the inscription

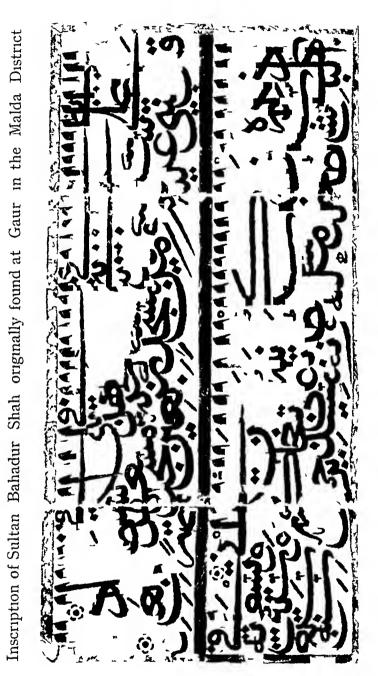
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1 Riōz, p 148
2 Bid, pp 148 149
3 Badāoni, p 417
4 Ibid, p 420
5 Badāoni, p 421, Riōz, p. 150
Badāoni mentions three names, c, Sulaimān, Imād and Khwaja Hyās whereas Riōz gives only two, Ahmad Khān and Hyās Khān
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 ⁶ Ruāz p 151
 Ibid , p 150, f 1

 8 Badāoni, p 420
 Ruāz, p 150, f 1

 10 I M C , No 230, p 181
 11 Badāoni, p 433

¹² Abdul Wali, Bengal Past and Present, Vol XIV, Nos 27 28, p 103



Scale 166



The stone was originally acquired by the Government of Bengal from Gaur, Mālda District, and then presented to the Indian Museum where it is exhibited in the Muslim gallery

The inscription reads thus -

Plate IV

(1) قال النبي صلى الله علية و سلم من نبي مستحدا لله في الدنيا نبي الله له سيعين قصراً في الحدة نبي هذا المستحد في العهد (szc) السلطان العادل

(2) الدادل دهادر ساه ساطان حلد الله ملكة و ساطانه دادنه مسدد عالى داخ حال دن احدال كروادي مي سدة سُدع و سددن و اسعماية

TRANSLATION

The Prophet, upon him be the blessings and peace of God, has said, "Whoever builds a mosque in this world, God will build for him seventy eastles in paradise". This mosque was built in the time of the just and generous Sultān Bahādur Shāh, the Sultān, may God perpetuate his kingdom and sovereignty. The builder of this (mosque) is Masnad-i Ālī (the great prop) Tāj Khān, son of Ijmāl Karrānī, (built) in the year mine hundred and sixty-seven

II

AN INSCRIPTION FROM DABHOL

By DR M NAZIM, PHD '

Dabhol, which is about eighty-five miles South east of Bombay, was a place of importance in ancient times, and was a prosperous sea port in the time of the Muslim rulers of the Decean It was one of the places captured by Malik Kāfūr in 1312 AD, and about fifty years later formed the Western limit of the Bailmanī dominions After the decay of the Bailmanī kingdom it passed on to the 'Ādil Shāhī dynasty and served as a port of embarkation for pilgrims proceeding to Meeca from the Decean It was burnt by Shivaji in 1660 and again in 1661, and a few years after that date, was included in his kingdom. It remained in the hands of the Marathas till 1818, when it passed on to the English. The present town of Dabhol is a place of very little consequence, and has never been able to recover its old importance since the ravages of the Marathas

The bilingual inscription, the text of which is given below, is inscribed on a stone which is fixed in the ground opposite to the old ruined Jāmi Masjid on the right hand side of the road to Dapoh. The stone has a Persian inscription on the side facing the road and one in the old local dialect on the other

The Persian inscription is in verse. It records briefly the purport of a farmān issued by Sultān Muhammad 'Ādil Shāh of Bijāpur. It appears from this inscription that according to the prevailing practice the property of a private individual was confiscated by the king if he died without leaving issue. This practice must have caused great hardship to the general public, and, on the matter being represented to the Sultān, he issued a farmān to stop it. The object of the farmān was particularly to benefit the rich Hindu community as would appear by reference

¹ The stone has since been removed to the Prince of Wales Museum, Bombay.

to another inscription of the time of Sultan Muhammad 'Ādil Shāh which is fixed in front of the main entrance of Amīn Dargāh at Bijāpur—It is, however, surprising that this fact is not mentioned in any of the Persian histories of the 'Ādil Shāhī dynasty

The inscribed slab measures 3 feet 8½ inches by 1 foot 3 inches by 1 foot ½ inch. The stone is local trap, of dull white colour. The Persian inscription is earved in relief and the one in the old local dialect is deeply incised.

Plate V_(a) Text of the Persian Inscription احسم الله الرحمي الرحيام

امدر ۱۰۲ر آن ملك شديم على كه دد بائب دادل از حكم ساة حر ديدند مردم كه دين پررز است بعرضش رساندند، كز ديرگاة هر آنكس كه مردند صلعى ندارد اگر هست هندر زگر دين نداه همه مى گردند حكام دادل اربي رسم بد عالمي سد نداه بدرا سده الدماس حلائق ادبي داشده پاس حاطر نگاه ندرا سده الدماس حلائق ادبي داشده پاس حاطر نگاه بسربولت حويش عند الرسول. حيان امر كردية كه از حكم شاة بهدر مسلمان معادست لا سك نصدی نود از شه حم سپاه بعومود هان رزد بحرير ساز نكي نامه نا اين (بائين؟)گاه هر كس كه داشد ر هر در مريق كند گر بحله بود روساله باين عهد ر منذاق ر پدمان درد ، بوستاد كردند حق را گراه حماساه حماسة حمان آمرين و حمان شده شاد و حرم بلا اشتاه ماله در در سر در از سنه برايا برآمد ر شاه ماله در در سر از سنه برد که کام برايا برآمد ر شاه

سنة ١٠٩٢

TRANSLATION

In the name of Allih the Compassionate, the Merciful

That.Great Amīr, Malık Shaikh 'Alī, who was the deputy of Dūbul by the command of the king,

When the people saw that he was a defender of the faith, they represented to hum that from of old

Whoever did not leave a natural son, whether he be a Hindu or one who takes refuge in Faith (i.e., a Muslim).

Inscription of Sultan Muhammad 'Adıl Shah of Bıjapur, dated $1062~\mathrm{H}$, from Dabhol



The Marathi version of the same of the sam



After his death, whatever was left of his property, whether riches, wealth, garments or caps, The officers of Dabul used to confiscate it

By this evil practice the world had been ruined

The request of the people was accepted by him as he had great regard for them,

To his Sarnaubat named 'Abdu'r Rasūl he issued the order that by the command of the king, Both Hindus and Muslims are exempt, without doubt (from the operation of the old practice) This is the charity of the king who has an army like Jamshīd

He said, "Yes, write without delay, a letter

Whoever, belonging to any of the two communities, if he opposes it, he shall be black faced and disgraced

With this promise and pledge, they wrote a true agreement and called God to witness

The king of the world, the praised one of the universe, and the people became cheerful and happy without doubt

It was one thousand and sixty-two, the year that the desire of the people was fulfilled by the king

In the year 1062

Plate V (b)

Text of the Marath Inscription

- 1. मामळे बंदर सैसुन सुस्तपावाद कसवा
- 2 दामेळा वाते मध्ये हिंद वा ससलमान
- 3. दुन्हो ये मध्यै निपुचिक होडळ ते दिवा-
- 4. णि जमा न करावें वा मोबासाई वा तन•
- 5. बी[,] दा वार दनाम दार याणिं ने घरि यै॰
- 6. सै फर्भान इसायुन साविकां[सी ग ?] व [-4]
- 7. द असे जी निपुतिक हीईक त्या चे वा-
- 8. रिस ग्रविक्याद (श्रीलाद ?) वा अफहाद (अहफाद ?] ग्र-
- 9. सतिक त्यास मोधा असे यासि को-
- 10 ि ि हिंदु वॉ सुसळमोन' इवे' (हवे' ?) वा देरि-
- 11. घ (विंक्ष) करिक त्यां विर वा त्याचें वर्ड विक्स इंदी श्र से जाणिजे ॥

LKAŃSLATION

In the principality of the auspicious port, Mustafābād, in the town Dabhelawatī (modern Dabhel). [The property of] the person whether Hindu or Musalmān who dies without leaving a son [to inherit it] should not be confiscated to the Imperial Treasury. The Mokasai, the Tanbī-

 $d\bar{a}r$, the Inām $d\bar{a}r$ (i e, the officers of the town) should not confiscate it. There was an auspicious $farm\bar{a}n$ heretofore which is hereby annulled. [The property of] the person who dies without leaving a son should be pardoned (i e, given away as a gift) to his heirs and descendants. If any Hindu or Musalmān will act against this, he and his heirs will be punished. Let this be known to all

Note —The Marathi inscription was read and translated for me by Mr B D Verma, Professor of Persian, Fergusson College, Poona, to whom my thanks are due

III

AN INSCRIPTION FROM THE JAMI MASJID AT DABHOL, (RATNAGIRI DISTRICT) By R G Gyani, M A

Two inscribed stones, one lying in the Bander Mosque and the other fixed alongside the Dabhol-Dapoh Road in front of a fallen mosque, were noticed by the Superintendent, Archeological Survey, Western Circle, and arrangements were made to have them removed to the Prince of Wales Museum, Bombay, in the Epigraphical Gallery where they are now exhibited

The former, which is the subject of this short article, seems originally to have belonged to the Jāmī' Masjid at Dabhol where it was noticed, perhaps in its original position, by the late Mr Burgess about fifty years back, for we find a mention of it on page 200 of the List of Antiquarian Remains of the Bombay Presidency, compiled by him (but revised and published by Mr Henry Cousens in 1885) and also on page 331 of the Bombay Gazetteer for Ratnagiri District Moreover there is an internal evidence in the third line of the inscription where the construction of the Masjidi Jāmi' is recorded

In the Bombay Gazetteer (District Ratnagiri) as well as in the List of Antiquarian Remains referred to above while referring to the mosque (in quite identical terms) it is stated, "Dabhol has also a Jama Mosque built in A D 1649 (1059 A H) in the beginning of Aurangzeb's reign, by Pir Muhammad Abdullah, the Chief Officer, Subahdar of the district" This expression needs correction at three places

As Aurangzeb's reign begins from the year 1658-AD, it is not correct to say that 1649 was the beginning of Aurangzeb's rule. It would, however, be correct to say that the mosque was built towards the end of Shāhjahān's rule. It was not even during the Viceroyalty of Aurangzeb in the Deccan, (though of course it was he who reduced this part of the Deccan into a tributary state in the winter of 1637-38), for in the June of 1643 Aurangzeb adopted the profession of a faqīr. He was deprived of his office and twelve years passed off before he returned to the Deccan.

The second thing (in the remark) which draws our attention is the name of the builder which is put down as "Pir Muhammad Abdullah" for which there seems to be no justification as in the inscription he is clearly named as Pīr Ahmad

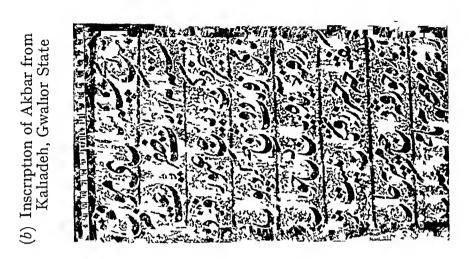
Lastly the builder is said to be the Subahdar or the Chief Officer of the district which is perhaps a wrong designation. Subahdar was in the Mughal times an officer in charge of a whole province whom we might put almost equivalent to the Governor of our days, $e\,g$, Aurangzeb was the Subahdar of the Deccan 2

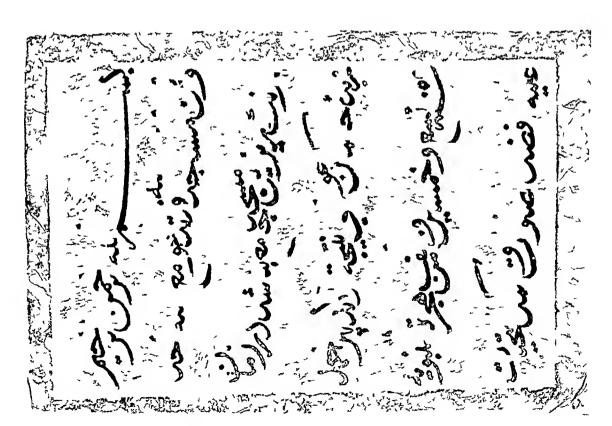
The inscriptional slab, which is rectangular in shape, measures 23"×15", and is of a black polished stone. The inscription is carved in relief in beautiful Arabic NasLh characters. The language of the inscription with the exception of the third and fourth lines, which are in Persian.

¹ See Lane Poolo's Aurangzib, page 146

² Cf the division of the Mughal Empire in various Subahs, Parganas and Sarkars and Mahals, etc., (vide A'+m Albari pp. 130 157), which arrangement was maintained throughout the Mughal rule in India

(a) Inscription of the Jami 'Masjid, Dabhol, now in the Prince of Wales Museum, Bombay





Scale 25



is Arabic The record states the erection of a Jāmi Masjid (at Dabhol) in the year 1059 H (1649 AD) by one Pīr Ahmad, who is described as the best among the high officials The inscription runs over six lines as follows —

Plate VI(a)

(۱) بسم الله الرحمى الرحام (۲) و إن المساحد لله فلا بدعوا مع الله احدا (۳) با رنگ رنز ابن مسجد جامع بدا شد در رمان (۴) رندهٔ جاکمان عوالى بديجة الابد بدر احمد (۵) سده ۱۰۵۹ بسع و حمستن و اله ، من هجرة البدونة (۲) عليه اصل الصلوات و اکمان البحدات

TRANSLATION

In the name of God, the most Merciful and Compassionate!

"Verily the places of worship are set apart unto God, wherefore invoke not any other therein together with God"

This Jāmi Masjid was erected and painted during the regime of the cream (i.e., the best) of the high officials, the substance of cternity, Pīr Ahmad In the year 1059 one thousand and fifty-nine after the Hijrat of the Prophet May the most excellent prayers and choicest salutations be to him!

IV

INSCRIPTIONS FROM KALIADEH AND ANTRI IN GWALIOR STATE

By

RAMSINGH SAKSENA

Kalıadeh

Of the inscriptions under notice three come from Kaliadeh (23° 15' N and 75° 50' E), a village about seven miles by road from Ujjain, the city of ancient fame, and the headquarters of the Kaliadeh is situated on the left bank of the river Sipra Malwa Division of the Gwalior State and though a mere village has tradition on its back as old as the times of Lord Sri Krishna, whose miraculous feat of subjugating the Kaha Nag is said to have been performed, near this village, in the river Sipra, from which event it derives its name, viz, Kalia (black cobra) and Deh (pool or unusual deep portion in the bed of a river) But the importance of the village lies solely in the existence of an old water-palace in it This curious building stands on an island in the Sipra river The left branch of the stream is bridged by a massive bed of masonry on which chambers capable of being kept cool have been erected as an adjunct to the water palace These chambers or tai khānās consist of a long gallery which runs along the Western side and several small houses and kiosks erected on the stone basement The stream has been controlled here and the water made to flow over the chambers along the masonry bed, and after cooling the galleries it falls in a cascade into the stream again at a point called Kalia Deh (also known as Brahma Kunda) at the Northern end of the structure An inscription is said to have existed on the Palace attributing its construction to Mahmud Khalji I, Sultan of Mandu in 862 H (1458 ' I), but it i gone now. It seems to have been destroyed during the operations, carried out it. St te same thirty years back to repair the building in order to convert it into an up-to-date modern palace for H. Maharaja Scindia of Gwalior.

It row also be noted that the name Kaladeh has not so far been found in any of the ancient cred records but it has been identified with Brahma Kunda mentioned in the Aranti Khanda. The Mulammadan historians have however used this name, and the first mention of the place occurs in Firishte in connection with a battle fought between the Sultans of Malwa and the frajarat in \$21 H (1918 AD)?

All three inscriptions reproduced here are engraved on stone tablets and fixed on chambers or looks referred to above. Of these Nos 1 and 3 have been mentioned in the State Gazetteer, but none of them appear to have been published so far to the best of my knowledge. They are now being edited from photographs by courtesy of the Gwahor State Archwological Department.

Inscriptions Nos 1 and 2 are a sort of visitor's record, and refer to the halts on this spot of Albur the Great on his way to the Decean and back in the course of an expedition led by the l'imperor for the conquest of the Decean? Both these inscriptions are the work of Muhammad Markin of Bhulkur, the renowned colligraphist of Akbar's court, who generally accompanied his in ster on such occasions. Both Akbur and Muhammad Mārsūm are well known in history and read burdly any introduction to the readers of this journal in which the lives of both of the a histobeen noticed more than once in connection with other inscriptions of Muhammad Markin. Contemporary inscription referring to this expedition also exist at Gwalior and Asirgarh as there places by on the then road to Decean. Inscription No. 2 bears much recemblance to an inscription at Asīrgarh. Inscription No. 3 is of Jahangir's reign and refers to some additions or alterations executed to this building by his order.

All the inscriptions consist of Persian prose and verse and are written in good Nastā'līg chiracter, though the calligraphy of No 3 is poor

My reading of the texts of inscriptions is as follows -

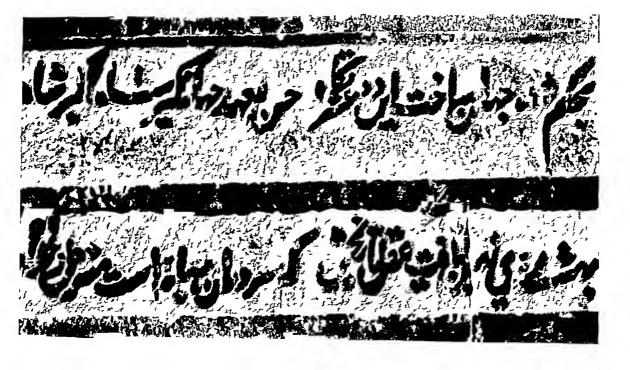
Inscription No 1

Plato VI(b)

(a) Inscription of Akbar, dated 1009 H , from Kaliadeh, Gwalior State



(b) Inscription of Jahangir from Kaliadeh, Gwalior State



TRANSLATION

In the year 44 (of the) Ilāhī era corresponding to (the) year 1008 H (1599 A D), when the victorious standards (of Emperor Akbar) were directed towards the Deccan with the object of subduing that territory, (the Imperial army) passed by this spot

Terse.

O Nami ' my heart begged of the sky (heavens) last might
To narrate to me about the departed, as also about those to come
It said "What can be known of the departed (since) there are no vestiges left (of them)'?
And as for those to come, know that their case is akin to that of the departed, wherefore what account dost thou seek of me?"
Written by Muhammad Mā'sūm, Nāmī of Bhakkar

Inscription No 2

Plate VII(a)

TRANSLATION

- James 1-3 In the year 45 of the Ilāhī era corresponding to the year 1009 H (1600 A D) His Majesty the protector of the kingdom, the shadow of God, Jalālu'd Dīn Muhammad Akbar, the King (after conquering) the provinces of Khandesh and the Deccan placing them in charge of returned (Couplets) by the writer
- Jane 4 After completing the conquest of Khandesh and the Deccan (when) the King directed his steps towards the delightful and pleasant abode (his capital)
- Line 5 At that time Nāmī composed (the chronogram) by adding an unit (in the numerical value of the phrase)—"His Exalted Majesty started for Lahore" (1008+1 or 1009 H)

Inscription No 3

Plate VII(b)

TRANSLATION

- 1 Under the orders of the king of the world these two pleasure houses were built by Hasan, during the reign of King Jāhāngīr (son of) Emperor Akbar
- 2 (In the words), "Paradise on Earth" Wisdom found the chronogram since it is a favourite resort of the sovereigns of the world 1030 H (1621 AD)

Antrī

Antrī (26° 3′ N and 78° 15′ E) is a small town in the Gwalior State—It hes about twenty miles by a metalled road to the South of Gwalior and is also a station on the Bombay Delhi section of the Great Indian Peninsula Railway—Traditionally the place is said to have been a prosperous and populated town about 1,400 years ago, and was called Anthapurī, but the history of its glorious past, if any, is totally obscure—Antrī was, however, generally well-known on account of its being situated on the old road from Delhi to the Deccan and chiefly for a celebrity's murder, during the Muslim rule—It was in the precincts of, or rather in, the village that Abu'l Fazl, the well-known author of the Ā'īn i-Ahbarī and the Prime Minister of Akbar was way-laid and beheaded by Rāja Bīrsingh Deo of Orehha 1 This place commands publicity in these days even as a modest tomb, 2 however unworthy of the great man, stands here still to commemorate Abu'l Fazl

Antrī, owing to its situation on the old royal road, and its close vicinity to Gwalior, must have been the seat of a small chief or a military officer, even before the Mughal rule, but it has no other remarkable vestiges of the period except the Jāmi Masjid to which belongs the inscription dealt with herein. The inscription consists of nine lines, mostly Persian in language, written in Naskh characters of poor order. The whole has been cut in a panel of one of the niehes in the back wall of the prayer hall. It seems to have been put in this position, simply for the reason that occasion for this inscription cropped up after the fall of the mosque which is certainly a hundred years or more earlier in age on the ground of architecture even in the absence of its original inscription. The epigraph deals with the repair of the mosque by one Yār Muhammad during the reign of Humāyūn in 1531 AD. Humāyūn is no doubt, the well known Mughal king but I could not trace Yār Muhammad or his father Chaqmāq (?) in the records at my disposal He was not perhaps a man of note

This inscription is perhaps the only inscription found at Antri and to my knowledge has not been published so far — It is now being edited by courtesy of the Gwalior Archæological Department

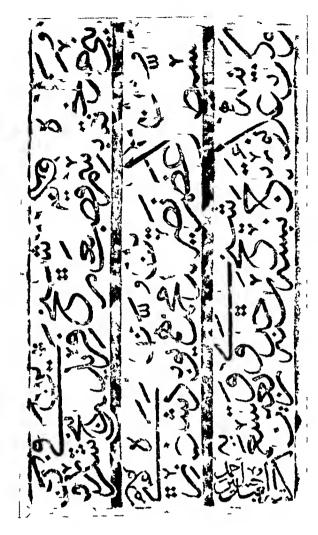
My reading of the text is given below -

Plate VIII(a) (1) لا اله الا الله صحمه رسرل الله (۲) این مسعد در عهد (۳) صحمه همایرن (۳) پادشاه عاری

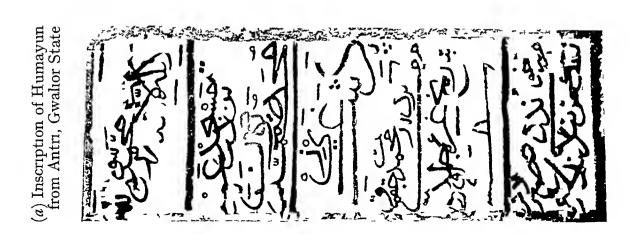
¹ Elliot and Dawson, V, 189

² Modern Review, Maich, 1929.

(b) Inscription of Humayun from Shaikh Sara'ı, Delhi



Scale 166





- (٤) مراء ما كرد يار معمد بن بهقماق
 - (۲) معاربم عراً حمادي أترل
 - orn 4- (v)
 - (۸) هر که حراند دعا طمع دارم
 - (٥) رانک س ددا کامکارم

TRANSLATION

There is no god but God , Muhammad is the proplet of God

This mosque was repaired during the reign of Muhammad Hum'san, the suctorious line, bu Yar Muhammad Khan, son of Chaqmaq. On the first of the month of Junada I in the reasons I (1531 AD)

Verse

Any one v ho says his prayers (in this mosque) I do ire prayers for me too, Since I am a sinful servant

V

THREE INSCRIPTIONS OF HUMAYEN

in Persia, where he was honourably received and entertained as befitted his position by Shāh Tahmāsp, the king of Persia, and with the help of the latter succeeded in capturing Kabul and Qandhar from his brothers—Therefrom he marched into India in 962 H (1555 AD) and reconquered it by defeating Sikandar Shāh, a descendant of Sher Shāh Sūr, at Sirhind—He, however, did not live long, for a few months after he fell down the steps of his hibrary at Delhi, and the accident ended in his death which occurred in 963 H (1556 AD)

The short account of Hum'yūn's life given above shows that on the first occasion he ruled in India from 937 H (1530 AD) to 947 H (1540 AD), but none of his epigraphs so far published goes beyond the year 945 H (1538 AD). One of the inscriptions under notice discovered at Sonepat, District Karnal, however, takes us one year further. It is dated at the close of 946 H (1540 AD) and was thus recorded after the defeat of Humäyūn at Chausa, which is related to have occurred on the 9th of Safar 916 H (26th June, 1539 AD)

Inscription on a Khāngāh at Shaikh Sarā'i, Delhi

Shall Sarā'i is a small village about ten miles to the South of Delhi, and is approached by a kachcha road which deviates towards the East from the Delhi Qutb road at about the mith milestone. It contains the shrine of Shalkh 'Alāu'd Dīn Nūr Tāj, a descendant of Shalkh Farīdu'd Dīn Ganj i Shakar of Pāk Patan, after whom the village has assumed its name. The shrine stands in a ruined enclosure, where are also to be found a few other tombs and buildings. One of these buildings immediately to the North of the main shrine is locally known as Majlis Khāna, which consists of a three arched dālān with the inscription under notice fixed over its central arch. The epigraph is engraved in rehef in graceful Nashh characters on a red sandstone slab measuring 2' 6" by 1' 41". It is dated 911 H (1531 35 AD) and runs as follows—

Plato VIII(b)

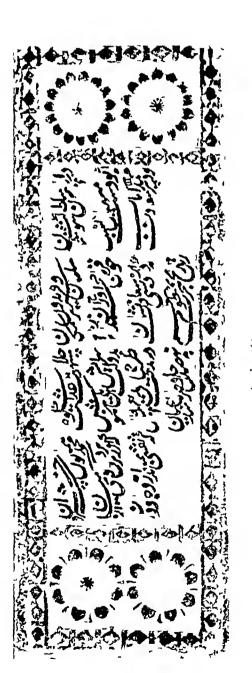
ددی هذا العانقاه داسم قط- العالم شیم فرددالدین گدم شکر فی رمان السلطان الاعظم مصیرالدین معدد همایرن نادشاه عاری و کان دادیه علا دور تاح ددیسه شیم سده احدی و اربعین و ت معایق ⊙ کنده العدد حمدن احمد ⊙

THANS! ATION

"This Khānqāh (monastery) was erected in the name (memory) of the pole star of the world, (named) Shaikh Farīdu'd Dīn Ganj i Shakar, during the reign of the great sultān Nasīru'd Dīn Muhammad Humāyūn Bādshāh Ghāzī (the king and champion of the faith), and its builder is 'Alā Nūr Tāj, the descendant of the Shaikh The year nine hundred and forty one This was written by the slave Husain Ahmad in the slave Hu

Shakh Faridu'd Din Ganj i Shakar referred to in the inscription was a very celebrated saint of the Chishtia sect of sufis. He was the son of Shakh Kamālu'd Din Sulaimān, the son of Farrukh Shāh, who was the ruler of Kabul. Owing probably to the unsettled condition of his native country, his father immigrated into India and took his residence in a village near Multan, where Ganj i Shakar was born in the year 569 H (1173 AD) At the age of eighteen he met

1 This inscription has already been published by Blochmann in the Proceedings of the Asiatic Society of Bengal for the year 1875, p 213, who places it on a mazūr (tomb) in Dī'ūd Sarū'i, and also by the author of this article in the List of Muhammadan and Hindu, Monuments in the Delhi Province, Vol III, p 144, which latter publication is for administrative use only and not a priced book, available to the public. The only excuse for its republication is that it is now proposed to be dealt with in a journal intended purely for Moslem epigraphy.



(b) Inscription of Humayun from Sonepat



at Multan Khwaja Qutbu'd Din Bakhtijar'Küki, the disciple and sticcessor of Khwaja Mu'inu'd Din Chishti of Ajmer, and he subsequently became a disciple of that saint. On'the death of Khwaja Qutbu'd Din, Ganj i Shakar succeeded him, and carned great reputation for his piety and saintly attributes. He resided at Ajadhan, better known as Pak Patan, where he died in the year 664 H (1265 AD), and his tomb is held in great reverence by the sufis and the general Mushm public.

Shalh 'Alā Nūr Tāj, who is recorded in the inscription as the builder of the Khānqāh and a descendant of Shalh Faridu'd Dīn Ganj i-Shakar, was the son of Shalh Nūrū'd Dīn and had been a popular saint of his time. His full name was Shalkh 'Alāu'd Dīn Nūr Tāj, which is recorded in the inscription on his shrine that was constructed by him during his life time in the year 913 H (1507 AD). He died in the year 918 H (1541 42 AD)

Husani Alimad, the seribe of the inscription, seems to have been a disciple of Shaikh 'Alāu'd Dîn Nūr'Tāj

Inscription on the grave of Qurban Muhammad at Bangarmau, District Unau

The grave was exposed to view by the subsidence of earth owing to rains about the end of the year 1923. It is built of small (lāl hairī) brieks, and an inseribed stone slab measuring 3' \$\frac{2}{r}\$ by 1' \$\frac{2}{r}\$ is fixed over it. Since its discovery, the grave has been revered as that of a saint by the local Muslims who, repairing it, have erected an enclosure wall round it, and unually white wash the grave together with the inseribed slab. The inseription refers to the erection of a structure by Muhammad Iyāb, a servant of Qurbān Muhammad, during the reign of Humāyūn in the year 914 H (1537 38 AD). Nothing is historically known about Qurbān Muhammad, who is recorded in the epigraph as a Mīr of high descent and also as a famous personage. Probably, the appellation of Mīr with which Sayyids or the descendants of the Prophet are now generally designated in India has created the belief that the deceased was a saint, in its ordinary sense the word, however, conveys no meaning but a chief. The structure mentioned in the inscription, seems to refer to the shrine of Qurbān Muhammad which was ruined by the ravages of time and nature and ultimately buried under earth and debris. The inscription which is engraved in relief, in Aasta'līq characters runs as follows—

TRANSLATION

^{(1) &}quot;During the reign of the magnificent modured having a throne splendid as Solomon's and an abode with the grandeur of Fandun's,

- (2) His dignity as high as sky and justice in his retinue, Muhammad Humayan, the king of kings,
- (3) There was a chief of high descent, (named) Qurban Muhammad, a famous personage,
- (4) In whose household one of sharp intelligence carrying the palms away in deeds of cleverness,
- (5) Is the blessed Muhammad Iyab, who possesses many signs of feherty
- (6) He laid the foundation of a unique structure which should remain as a monument to him for ever
- (7) The Hijra year, composed in verse, is nine hundred and forty-four"

Inscription on the mosque of Qazi Zadan at Sonepat, District Karnal

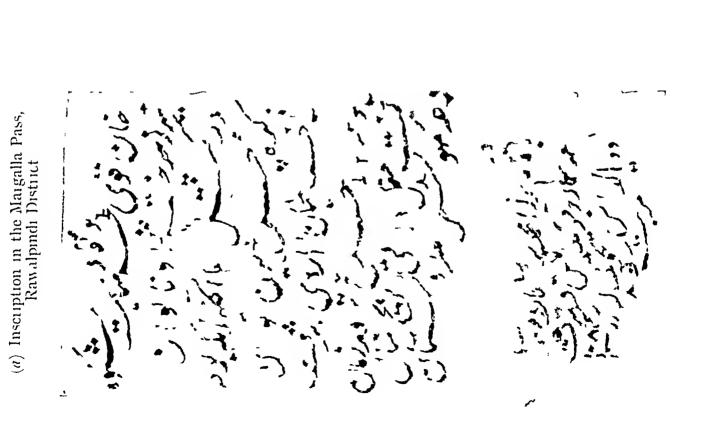
The mosque lies on an elevated piece of ground in the Muhalla of Qāzī Zādān at Sonepat — It is a small building with its prayer-chamber consisting of three bays, each having an archway, and an open courtyard on its front to the East It is entered by a gateway on the East which is a modern structure said to have been constructed some twenty five or thirty years ago inner arched opening of this gateway is to be found an inscription engraved on a fragmentary red sandstone slab measuring 1' 6" by 101" Dr Paul Horn in an article on the inscriptions of Sonepat published in the Epigraphia Indica, Vol II, pp 138 143, has noticed two inscriptions of the Emperors Akbar and Shāhjahān on the Southern and Northern arches respectively of the mosque of Qazī Zādan, but he makes no mention of the epigraph under notice The article was drawn up about the year 1891 when the Vol II of the Epigraphia Indica was published, and the omission of this epigraph by Dr Horn seems to indicate that the gateway bearing it was not constructed till then. Local tradition avers that the inscription originally belonged to this mosque, but I am inclined to think that it has been taken from another mosque and fixed on to the gateway of this mosque when it was constructed or rebuilt My assumption receives support from the fact that the inscriptions of Akbar and Shähjahan on the mosque refer to its creetion and repairs by Qazi Almad and Qazi Nasr respectively. while they make no mention of the person who is recorded in this inscription as the builder of the mosque, nor is he or any of his forefathers, whose names are also given therein, designated with the epithet of Qazī, as has been the case with the personages mentioned in the inscriptions of Akbar and Shahjahan The inscribed slab is partly broken at one of its corners, and the inscription is, therefore, not completely readable. It is inscribed in relief in Naskh characters in inelegant Arabie, and it will be seen that the name of Humayūn is written without "nūn" () which is incorrect The inscription which is dated 944 H (1538 AD) runs as follows —

THANSLATION

"There is no god but Allāh and Muhammad is his prophet This mosque was built during the reign of Muhammad Humāyūn, the king, by the mendicant and humble .Habīb'ullāh, son of Lutfu'llāh, son of Akramu'llāh, at the close of the month of Shawwāl in the year nine hundred and forty-six"

Nothing is historically known about Habību'llāh or his forefathers who are referred to in the inscription

(b) Inscription from the New Fort, Palamau, Chota Nagpur Division, Bihar





INSCRIPTION IN MARGALLA PASS, RAWALPINDI DISTRICT

By G YAZDANI

Some ten years ago, Sir John Marshall, the then Director General of Archæology in India, sent me an inked impression of this inscription, and asked me to send him an English translation of it. The text of the inscription was consequently deciphered by me and a translation of it sent to Sir John. Last year Mr. Madhu Sarup Vat, Superintendent, Archæological Survey, Frontier Circle, sent me again a rubbing of the inscription, and requested to furnish his office with an authomatative reading of the text and an English translation of it. I have complied with the request of the latter officer also, but as my communications to the Director General of Archæology in India and the Superintendent, Archæological Survey, Frontier Circle, are not likely to come to the notice of students of Moslem epigraphy of India, and as the text of this inscription previously deciphered by Blochmann and Rehatsek is not correct. I re edit the inscription in this Journal and publish a facsimile of it which is based on an inked rubbing kindly supplied to me by Mr. Madhu Sarup Vat. From the rubbing it appears that the inscription has weathered considerably, and many words have disappeared altogether. The text can, however, be made out, and the most important part of it, that is the chronogram, contained in the last hemistich, is fairly legible, although it has been deciphered correctly for the first time now

The text consists of eight lines of Persian verse and four of prose in the same language. The style of writing is Nastā'līq of the typical Mughal type, and the inscription must have been written by a court calligraphist of Aurangzeb in whose reign it was carved

TEXT

Plate X(a) هرالعادر

حان توی پاحه مهاد ۱۰ شکوه

پیر ر سر پلاحهٔ از باتوان

در کتل مارگله آنکه درد

دا کوهٔ چرج درین قوامان

ساخت چان شاهراهی (؟) شرب

ساخت چان شاهراهی (؟) شرب

گود ۱۰ معل در پی تاریم سال

داموهٔ مهرش هندرستان

داموهٔ مهرش هندرستان

¹ For Blochmann's reading seo J A S B, Vol XL (Pt I), p 259, and for Rehatsek's reading Indian Antiquary, Vol III, p 205

ناهتمام میررا ملحمان . . . داروعه احماد معمار و جوکیداس مشرف و دیالداس تحریلدارد و سلم ۱۰۸۳ مرتبر ، شد

TRANSLATION

He is the Almighty!

Verse

- (1) The Khan with powerful grip and majestic appearance (who is so powerful) that the tiger feels himself feeble in his grip
 - (2) In the hillock of Margala which on account of its height is united with the zone of heaven,
 - (3) He built such a lofty pass that heaven . .
- (4) Mughal has composed the chronogram the forchead of the belle (lit the moon-faced lady) of India

Prose

Under the superintendence of Mîrza Muhammad Daroghā Ahmad¹, the Architect, Jogīdüs, the Accountant, and Diyāldüs, the Cash keeper, was completed in 1083 H (1672 A D)

AN INSCRIPTION FROM THE NEW FORT AT PALAMAU IN THE CHOTA NAGPUR DIVISION, BIH 1R

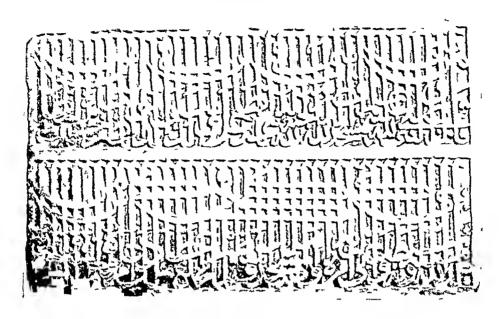
By G YATDAMI

At Palāmau, in the Chota Nagpur Division, two forts are situated which are locally known as the Purāna Qil'a and the Nayā Qil'a Both of them are 'protected monuments' under the meaning of Act VII, 1904, of the Government of India In the cold season of 1932-33 Mr G C Chandra, while removing debris behind the Nāgpūr gateway of the Nayā Qil'a found two broken stone jambs which apparently belonged to another gateway of the Fort These jambs bear two inscriptions, one in Persian and the other in Sanskrit, the text of both being almost identical in meaning. As the inscriptions, have not been published before, and as they contain the genealogy of Chero rājas of Palāmau, I give below the text, and an English translation of the Persian inscription with some notes

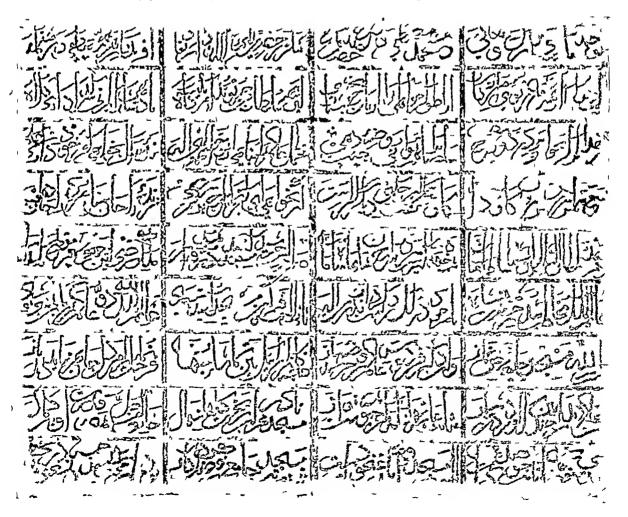
The inscription consists of eight lines of Persian prose, the script being Nastā'līq of a plain practical type such as is used for ordinary purposes. The epigraph mentions the fact of the Fort being built by Medni Rā'i, sen of Anant Rā'i son of Bhagwant Rā'i, in the Hijrī year 1043 H (1634 A D) My reading of the inscription is as follows—

¹ Ustād Ahmad was an architect of Shāh Jahān's court, and hīs name along with that of his son Lutfu'lla, who was an Engineer, is carved on Hoshang's Tomb at Mandu E. I. M for 1909 10, p 23

(a) Inscription of Sultan Husain Shah of Bengal from Margram, Murshidabad District



(b) Inscription from Raisen Fort, Bhopal State



این قلعه درکوه پرداه ب امهازام راحه سری میددی رای بهازام راحه سری میددی رای پسر (SIC) سری الدات راسه این سری بهگود ، رای شدت شارده صد بود سال ماد ، ددی پهچمی روز پهشدیه موادق نتاریم ۱۸ ماد رح ، المرجب سده ۱۰۴۳ ۲۰

TRANSLATION

Srī Rama Chandrajî for fulfilment!

' God is Great !

This fort on the mountain was built by Mahārāj Rāja Srī Mednī Rā'i, son of Srī Anant Rā'i, son of Srī Bhagbant Rā'i in Samvat 1690, month , Badī Panchamī Thursday, corresponding to the 18th of the honoured month of Rajab, in the year 1043 H (1634 A D)

AN INSCRIPTION OF SULTĀN HUSAIN <u>SH</u>ĀH OF BENGAL FROM THE VILLAGE MARGRAM, POLICE STATION KHARGRAM, DISTRICT MURSHIDABAD

By G YAZDANI

In January 1932, Mr G C Chandra, Superintendent, Archæological Survey, Eastern Circle, sent me two inked rubbings and a photograph of an inscription of Sultān Husain Shāh of Bengal during whose reign the *Tughra* style of writing reached perhaps its zenith. The present inscription is a beautiful example of this style and the facsimile reproduced here is based on the photograph kindly supplied by Mr Chandra.

The inscription records the building of a mosque by Malik 'Atā, who should not be confused with the saint of this name whose shrine is situated at Debi Kot in the Dinājpur District, and whose name is mentioned in several inscriptions of the kings of Bengal. Malik 'Atā of this inscription was apparently a governor of the province now occupied by the districts of Mālda, Dinājpur and Murshidabad

I have deciphered the text as follows —

Plate XI(a)

Inne L قال الددي صلّ الله عليه و سلّم من ددي مسعداً لله دني الله له قصراً مي العده مثله في عبد السلطان علاوالدديا و الدين انو العطاء مدين شاه السلطان

Line 2 ملك الله ملكه و سلطانه و اعلى امرة و شانه بدى هذا المسعد الملك المعطم و المكرم الع عطا ملك دام علّوة في الحامس و العشرين من رمد ، سلة اردع و تسعمانه ⊙

¹ See J A S B, Vol XLI (for 1872), pp 102 07 and E I M for 1929 30, pp 9 12

TRANSLATION

The Prophet (may God bless and assoil lim!) has said "Whoever builds a mosque for God, God builds a palace as reward for him in Paradise!

During the reign of 'Alāu'd Dunya wad Dīn Abu'l Muzaffar Husain Shāh, the Sultān—may God perpetuate his kingdom and majesty and exalt his authority and position'—this mosque was built by the great and honoured Malik, the exalted 'Atā Malik, may his high rank remain for ever! On the 25th of Rajab, 904 H (1499 A D)

AN INSCRIPTION FROM RAISEN FORT IN THE BHOPAL STATE

By G YAZDAMI

As in February, 1932, Mr. A. Marchive, Research Scholar, Department of Indian History, Allahabad University, wrote to the Director General of Archivelogy in India for a copy of this inscription, some inked rubbings of the record were prepared with the kind permission and help of the Bhopal State in whose jurisdiction Raisen Fort is situated. As the inscription has not been published before, I take this opportunity to edit its text with an English translation

The fort of Räisen is frequently mentioned in the annals of Malwa kings, and the mosque in which the inscriptional tablet is set up has also some historic associations. In 931 H (1523 A D), Bäbur, after defeating Meduī Rä'i, repaired the mosque in Räisen Fort, along with those at Chanderī, Sārangpur and Ranthambhor, which had been descerated by the former being converted into cattle-sheds. In 938 H (1531 A D), Bahädur Shāh of Gujarāt, after his conquest of Räisen, appointed 'Ālam Khān as Governor of the place and had the khutba recited in his name at this mosque.

The inscriptional tablet measures 2 ft 8 in by 2 ft 2 in, and is divided into thirty six panels. Thirty-four of these are occupied by seventeen Persian couplets, and the remaining two by the praise of God, the Prophet and the king—The couplets are heavy in style and dull in sentiment and seem to be the work of a local poet—The style of calligraphy is Nash of an ornamental type which has made the deciplicrment of the inscription somewhat difficult particularly at places where the stone of the inscriptional tablet has weathered—The inscription records the building of a Jāmi Masjid (Assembly Mosque) and a dome in 995 H (1587 AD), during the reign of Akbar I have deciphered the text as follows—

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O

¹ A well known saying of the Prophet Muhammad See Karzu'l 'Ummal, Hyderabad lithograph, Vol. IV, p. 139

² Rāison, 23° 20′ N and 77° 47′ E, is the headquarters of a Aizamat in the Bhopal State. It is twelve miles from Salāmatpūr, a station on the GIP Railway. There is bus service between Salāmatpūr and Rāisen.

³ Briggs, II, 60

⁴ Ibid, IV, 122 and Zafaru'l Walih, Vol I, p 203. Malwa was conquered by Akbar in 1561 A D.

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(۲) ای توانا(۲) ار همه قأدر تولی اهررار
 ار الطعام اكر حواهي كدا را تام اعشى لداهمار
(٣) ای شه سلطان می حز تو ندارم تکیم کاه 🕠 🐪 💮 💮
 ا ، ، ، ، ، ، ، والمشاهى را درادى سر كدا دارى كلاه
                    (۴) راهدانوا گو نحواهی، نور در دررخ نهی ،
  عاصیانرا هم توانی ررضهٔ حد، دهی
                     (٥) حمل عالم را پداهي ار تو کفواهم ای اله
 مندة را كر المحراهي كرم حرد دارد الله
                     (4)
 كات . . . مكودي ديكر كراشت
                     (V) گر تخواهی ای کریما تاج در هر سر بهی
 ریدهٔ را حان سایی مردهٔ را جان دهی
                     (A) در عهد مطال السلاطدي شاه سلطار ماسي
 شه حهاً بكير . . . . تاج إسلامان شاه ماس ٠٠
                     (۹) صاحه ، این خرشده گدده مسحد در و مدار
ملک رصی این مهجی مشهور معطع بامدار
                    (١٠) عادم الملك محاطب شد ر عصرت شاد ثاه
      مام حود در ملك . . . از
 اله
                     (۱۱) ثاني الشمس قمر اين أسحه گلده نهاه
عائم الملك دو عالم، هر رمان داشي تو شاد
                     . ﴿ ﴿ ﴿ ﴿ ﴿ لِلَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ عَلَيْكُ عَلَّمُ عَلَى قَوْضَ لَمَارَ
، و آن دگر مودرس عالم روصهٔ خرشید سار
```

I KANSLATION

The praise (lit unity) of the Holy and Most High God, the eulogy of Muhammad the Chosen Prophet, and the encomium of His Majesty the Solomon like king

- (1) Thanks unto Most High God, Who is ever lasting and the erentor of every effort (?), (the ereator of Muhammad) the Chosen and of every (other) leader
 - (2) Thou art Almightly, Thou art Compassionate . . when Thou willest Thou bestowest innumerable crowns on a beggar
- (3) O King of kings, I have no refuge overpt Thee Thou mayest drive away a king and place the diadem on the head of a beggar
- (4) Thou mayest place the pious at the entrance of Hell, Thou mayest give the gardens of Paradise to the sinful
- (5) Thou art the refuge of the universe, I crave Thee O God, if Thou desirest, Thy benevolence protectest an humble being
 - (6) $K\bar{a}f^1$. Implied, $K\bar{a}f$.
- (7) O Benevolent, when Thou desirest Thou placest a crown on every head Thou takest away the life from the living and bestowest life on the dead
- (8) During the reign of the king of kings, the monarch who is elad in the garment of a deri ish the world conquering king,

 of the erown of Solomon, who is our lord

¹ Kaf is the initial letter of the word Kun (meaning 'be') which God said when He created the universe

- (9) The master (2 e, the builder) of this Sun like dome, the orb of the Pearl Mosque, is Malik Razī son of Chhajjī the well known fief holder
- (10) The emperor has bestowed upon him the title of Ghānimu'l Mulk (the Crusador of the State), . his name to heaven by . . . God
- (11) The Sun-like Qamar, Ghāmmu'l Mulk, laid the foundation of this domed mosque, may both the worlds be joyful every moment
- (12) This assembly mosque is the abode of God (Kā'ba) for the (performance of) compulsory prayers, and the other that is the garden laid out by Khurshīd (Ghāmmu'l Mulk) is the paradise of the world
- (13) The flower-bud of this garden is such that thou mayest behold in it the show of the world, it will refresh thee, console thy heart and soul, and will not stare at thee
- (14) In the world I have noticed . some laws (2) but I have seen no building . hke it
- (15) The mosque with a beautiful arch, the floral designs of which have been wrought by a genius whose art shows perfection in every thing
- (16) Mahdī time has given this mosque and the dome the appropriate name of Bāghi Khur (the Sun gardens)
 - (17) By the grace of God this assembly mosque was completed in 995 H (1567 A D)

SOME PERSIAN INSCRIPTIONS OF THE PERIOD OF THE LODI AND MUGHAL SULTANS OF DELHI

By Maulawi Shamsuddin Ahmad, M.A., Indian Museum, Calcutta

In the present paper I venture to study a few Persian inscriptions of the period of the Lodi and Mughal kings of Delhi These form part of the Muslim Gallery of the Archæological Section of the Indian Museum

No 1

The first inscription to be dealt with is an epitaph of four lines in verse, each line being isolated between a pair of raised borders. It is carved on a spotted red stone measuring $3' 6\frac{1}{2}'' \times 1' 7\frac{1}{2}''$. The first and the third lines terminate each in a spirally wound twig with foliage at the end, while the second and the fourth rows are preceded by similar twigs but without foliage.

The slab was discovered while ploughing a field near a cemetery at Patīālī in the District of Etah, U P, by a farmer, from whom Mr Cotton, I CS., the Magistrate of the District, acquired it through Sayyīd Ahsan Shāh, a Tahsildar of Aligarh, and presented it to the Indian Museum in 1926 The stone has cracked vertically in the centre, being divided into two halves

The epigraph is an elegy reminding casual visitors of the difference between the dead and the living, and imploring blessings from them when they happen to pass by the grave

The style of writing is Naskh of clear and elegant execution, the curves and sweeps of the letters bear considerable affinity to those noticed in the inscription of Ibrāhīm Lodī¹ and other

F Blochmann, P A S B, 1872, pp 166-67,

records of the Lodi kings of Delhi. This shows that the epigraph, though devoid of any date or other direct evidence, belongs unmistakably to the Lodi period, i.e., between the years 1451 and 1526 A.D. The language is Persian and the inscription reads as follows —

TRANSLATION

To day I am afflicted with sorrow (while) you are not, reduced to dust, underneath the fold of the earth, I have been (while) you are not. When you reach the head of my dust (grave), recite the 'Fātiha' (prayer for the departed soul of a person), as a mark of gratitude that I am in this state (while) you are not

No 2

Inscription No 2 of this group pertains to the reign of emperor Jahängir and is carved in relief on a spotted red sandstone. The slab bearing the inscription measures 2' 51"×1'8". Apart from the fact that the tablet was presented by Maulawi Abu'l Hasan Haqqani of Delhi to the Indian Museum in 1926, no further detail relating to its provenance or discovery could be traced

The record refers to the renovation of a well owned by one Mir Sayyid Ismā'ıl during the reign of Jahāngīr. The author of the epigraph has used in the sixth line the expression رائش نصور، meaning 'mending,' 'repair',' restoration' and the like, and as such it presupposes the existence of the well long before, which was only renovated in the time of emperor Jahāngīr. The part bearing the date has peeled off, and thus the exact year is left undetermined

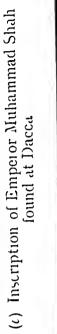
The inscription consists of seven lines. The style of writing is Nasta'liq of an inferior type, thus contrasting greatly with other specimens of this monarchs' records on stone. The language is Persian. The epigraph reads as follows—

Plate XII(b)

¹ I am afraid Maulawi Shamsuddin's view that the well was only repaired during Jahangir's reign is not correct for تراش بيون means 'to out', 'to hew', and as in digging a well rocks often appear there can not be more appropriate words than آراش بيون for digging a well—[Edifor]



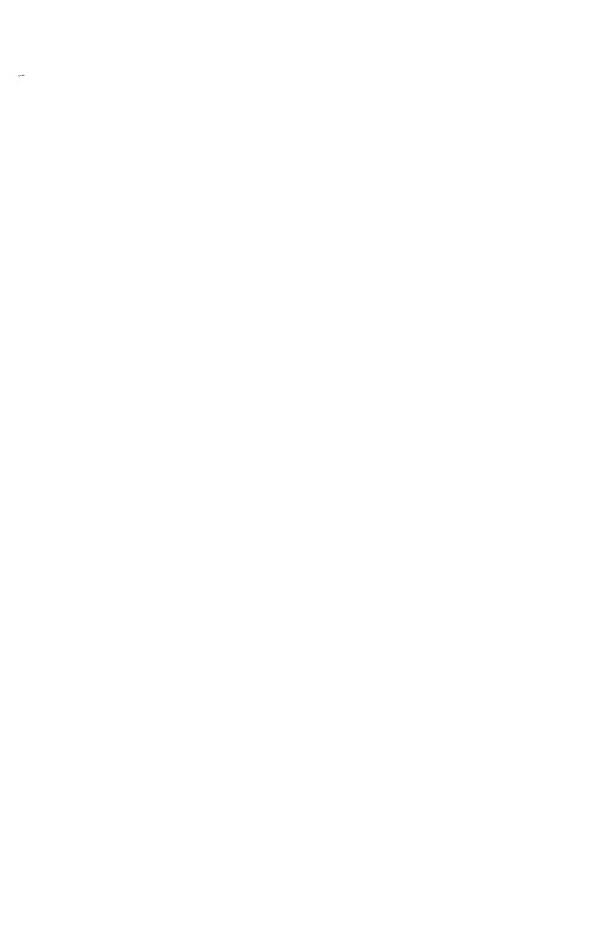
Scale 11-





Scale





ŧ

TRANSLATION

In the name of God, the Merciful, the Clement This well is the property of Mīr Sayyīd Ismī'īl, and has been repaired (?) in the reign of Nūru'd Dīn Muḥammad Jahāngīr, Bādshāh Ghāzī, dated 11 (?) of Jumāda I in the year 10 ...

No 3

This inscription belongs to the reign of Mishammad Shāh of Delhi (A D 1719-48), and is interesting as it throws some light on the early history of Daeca (Bengal). It is in rused letters on a thick black slab measuring 2' 3"×1' 2?" My text and translation of this epigraph have been published provisionally in the Annual Report of the Archwological Survey of India for 1927-28, p. 152. The tablet was discovered in Daeca, and was acquired for the Indian Misseum through Hakīm Habibu'r Rahmān, a citizen of that town, in 1927.

The inscription refers to laying the alignments of shops at the Chowk of Jahängīrnagar (Daeca) by Murshid Qulī Khān during the rule of Muhammad Shāh in 1141 H (1728 A D) This Murshid Qulī Khān should not, however, be confused with his name sake who was the Nawāb Nāzim of Bengal. The two cognomens, Jahängīrnagar and Murshid Qulī Khān, referred to in this epigraph, need some claboration and I give below a brief note on each

From the very early periods of Mushim rule in India, Dacea had the privilege of being the Viceregal capital of Bengal In 1607 Islām Khān was appointed the Viceroy¹, and the next year he transferred his seat of government for administrative reasons from Rājmahal to Dacea, and renamed it Jahāngārnagar after the name of the then reigning sovereign

Lutfi 'Alī Khān or Mırza Lutfu'llāh, surnamed Murshid Qulī Khān, was the son of Hājī Shukru'lläh Tabrīzī of Irān, who leaving his birth place came to India and settled in Surat where Lutfu'll in was born In early life, Lutfu'll in proceeded to Bengal with a view to carrying on his paternal calling as a merchant Shuja'u'd Daula, Governor of Bengal, perceiving in him a promising youth of excellent parts, formed an alliance by marrying his daughter to him, and offered him the Deputy Governorship of Jahangirnagar (Dacca) During his regime here, Lutfu'llah sent a contingent of troops to Tippera under Habib Khān, his Deputy and Chief Adviser, who stormed the fort of Chandigarh, the residence of the Rājā, and forced the latter to submit. In recognition of this meritorious service, Shujā'u'd Daula conferred on him the title of Bahādūr. Later he was transferred to Orissa, and after the death of Nawab Jaffar Khan in 1138 H (1725 A D) began to be called Murshid Qulī Khān On the recommendation of Nawāb Shujā'u'd Daula, he received the further distinction of Rustam 1 Jang from Muhammad Shāh, the Emperor of Delhi Later on, he was removed from the governorship of Orissa, and in retaliation he joined the Marathas and gave much trouble to Aliwardi Khān, the then Governor of Bengal liowever, defeated by the Nawhb's army, and fled to the Decean where Nizamu'l Mulk Asafiah gave him a shelter He stayed there for some time and died in 1164 H (1750 A D) 2

¹ Fastern Bengal District Guzetteer Vol V, Dacca, p 26 Ma'asirv'l Umorā Vol 1 p 118

² Ma'asıru'l Umara, Vol. III, pp. 751 755, A. Salām's tran. Ridzu's Salaţīn, pp. 298 99

The inscription consists of two lines in xerse, and is carved in four panels, each containing a hemistitch. The style of script is plain Nastā'līg and exhibits a pleasing specimen of the art of calligraphy that reached a high water mark in the pulmy days of the Mughal supremacy and was in later years on the wane.

My reading of the inscription is as follows -

TRANSLATION

In the time of Muhammad Shāh, the just, shops at the chook of Jahangirnagar vere built by Murshid Ouli Khān who said, 'Let a memorial of us remain in this chook'

No 1

Inscription No. I consists of eight lines in verse, and is corved in relief in a square area on a round tablet of black stone. The formation of the slab which is provided with three low stands at the bottom suggests that it originally acried the owner for some useful domestic purpose, and subsequently was used us an inscriptional tablet. The atone measures approximately 1'6" in diameter.

The inscription records the erection of an 'Idgāh (a place for congregation il prayer on the first day of Shawwāl and 10th of Zu'l Hajj) and give the chronogram and the name of the donor, Moti Mirdah, a faujdār in the reign of Ahmad Shāh and during the viceroyalty of 'Ahwardī Khān in 1163 H (1749 50 A D)

Mirza Bandi (afterwards 'thwardi khān) was the son of Hāji Muhammad, a steward in the establishment of Prince Muhammad Train Shāh (third son of Aurangzeh). Hard pressed by want and privation, he set out for Bengal with a view to making his fortune in the Court of Shujā'u'd Danla, the then Governor of the province, with whom he had previous acquaintance. Shujā' received him cordially, honoured him with the title of 'thwardī Khān, and conferred on him the deputyship of Patna which had been recently unnexed to Bengal. In later days he was, in recognition of his good services, raised to the rank of Mahābat Jang. On the death of Shujā'u'd Daula, he took it into his head to seize Bengal and proceeded to Murshidābād at the head of a strong army. Sarfarāz Khān, son of Shujā'u'd Daula, was defeated and killed in 1153 H. (1740 A.D.), and 'Aliwardī earried the field. He then firmly established himself at Murshidābād, the capital of Bengal, and after a rule of thirteen years died in 1166 H. (1752 A.D.).

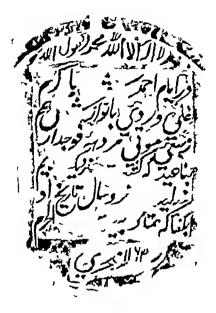
The next important figure in the inscription is the donor of the Idgah who has been styled as mirdah, a term applied during the Mughal period to the Commander of ten or chief of the mace-bearers whose wages ranged from 120 to 200 dams or Rs 3 to Rs 5 per month? A Mirdah, therefore, occupied a low social position and the title is still to be met with mainly in Eastern Bengal. He has been further mentioned as a faujdar, who was the Chief Executive Officer in a

According to A Salām (Tran Ruz, p. 162) 'Aliwardi khān ruled in Murshidābād for 16 years and died on Saturday, 9th Rajab, 1169 H (1756 A. D.)

² Ma'ustru'l Umara, Lng translation Vol I, p 205 08, A S B ed

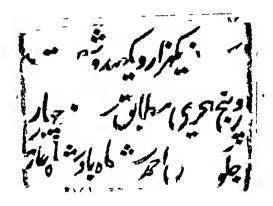
^{&#}x27;Abu'l Fazl, A'uni Albari, p 188, A S B ed.

(a) Inscription of Ahmad Shah in the Indian Museum, Calcutta



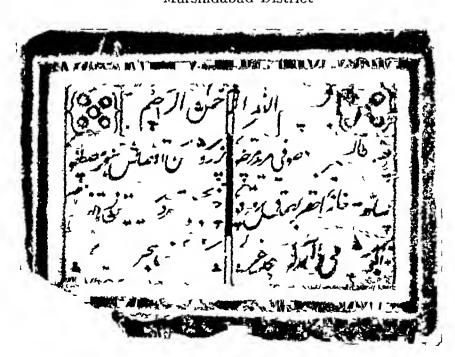
Scale _

(b) Another inscription of the same King



Scale 3

(c) Inscription dated 1212 H , from Berhampore, Murshidabad District



Chakla, next to the Subedār, who had to take cognizance of all criminal matters occurring within his jurisdiction, keep vigilance over the refractory elements and maintain peace in the District 1 A faujdār was thus a man of much influence and occupied a good secular position 1

It may be observed that Motī Mırdah, the donor, must have originally had a low social position but in later life rose by dint of his ability to a high rank as $faujd\bar{a}r$

The locality of the 'Idgāh to which the inscription refers, is wrapped in obscurity, as the place where the tablet was found is unknown. There occur in the epigraph, however, two words which are significant and furnish us with a clue to determine roughly the locality of the 'Idgāh One of the two words is 'mirdah' which is already commented on, while the second one is (yamm) meaning 'the ocean', 'a mighty deep', 'a sea with no shore in sight', 'a great river' This last meaning must have been in view of the author when inscribing this record. There are two great rivers that flow through Eastern Bengal, one of the two is Padma which is formed by the confluence of the Brahmaputra or the Jamuna and the Ganges at a place about 14 miles lower down Nathpur in the Manikganj sub division where the former enters the Dacca District. The second one is Meghna, which is the name applied to the lower reaches of the river that rises on the Southern slopes of the mountain range, and flowing through the Surma valley in Assam, discharges its waters in the mighty Padma near Rajbāri (Dacca)

In view of the circumstances stated above Motī Mirdah, the donor of the 'Īdgāh, must have been a resident of East Bengal where the title mirdah is still prevalent among the mediocre and common rank of the population, and the 'Īdgāh mentioned in the epigraph must have been situated somewhere in the vicinity of the Dacca District either on the bank of the Padma or Meghna As that part of Bengal is intersected by myriads of rivers and, as such, subject to constant flooding, the 'Ādgāh could not be traced at the present day

The style of writing is Nastā'līq, and represents a poor specimen of Persian palaeography. The inscription reads —

ال الفالا الله محمد رسول الله (1) لا الفالا الله محمد رسول الله (2) در ايام احمد شه ما كرم (3) على رردى ما بوارش همم (4) رسعى مودهه ورجدار (5) بنا عيدكه كشت نزديك يم (6) خطيد خرد سال تاريم ار (7) بكافتا كه همتاء ديد مالتحرم (8) سنه ١١٩١ هجيري أ

TRANSLATION

There is no god but He, Muhammad is His prophet In the days of Ahmad Shāh, the generous, (and during the governorship of) 'Alīwardī (Khān) of courteous disposition (and) with the end-

eavour of Moti Mirduh, the faujdar, an 'Idgah was built near the great river The wise leader (preacher of sermon) said for chronogram, "It resembles the temple of Mecca" The year 1163 High

The date of the inscription is expressed in the chronogram, كه همتاء دالحرم, each letter of which represents a number, and the date 1163 is found by adding together the value of the letters comprising the phrase

No 5

The fifth inceription, a fragmentary one consisting of three lines, likewise belongs to the period of Ahmad Shah the emperor of Delhi, and is interesting because it records the chronology of repairs and renovations introduced in the ancient fort of Barabati at Cuttael. The inscription is in raised letters on a small give grande slab measuring 7°×55°. The tablet along with the facsimile of an in cription vere secured from the fort of Barabati and presented by Mr. Mittoe to the Acidic Society of Bengal in 1639, venere the former alone has subsequently been transferred and exhibited in the Muslim gallery of the Archivological Section, Indian Museum

The fort of Barabāti was built by Mulanda Deva, the list independent Hinda King who had usurped the throne of Orissa in 1560 by I illing successively the too last rulers of the Bhordynasty. It was situated on the South bank of the Mahanadi, a fee miles to the West of Cuttack town where the Mahanadi is raimfied into its several branches. The excellent position and netural trength of the place, being surrounded by the vaters of the Mahanadi on the North and the Katjuri on the South, induced Makanada Deva to erect the fort for defence against the inroids of the neighbouring powers. The estadel had nine courts, one inside the other, and the innermost two were reserved for the residence of the royal household. Abu'l Legl dvelt at length on the description of this eastlet and recorded that it was a fine pilace of the time, while William Burton, who visited it in 1633, was so much struck with the splendour and magnificence of the stately court that he termed it a "labyrinth of buildings".

On the subjugation of Orisa by the Muchals in 1576, the fort passed into the hands of the conquerors, and Cuttack was made the capital of the Mughal Subjectors. Several additions and alterations to the citadel were effected during this period. One of the important changes, forming the main subject of this paper, was the construction of the great arched gates as in the Eastern face of the fort in the fourth year of Ahmad Shāh's reign is an in 1751. This incident was, however, recorded in a Persian inscription, a freshill of which was later on procured from the fort and presented, along with this inscriptional tablet, also from the same fort, to the Asiatic Society of Bengal, Calcutta. No traces of the famous palace with nine courts of Raja Mukunda Deva are to be found now except the remains of a few sculptured stone pieces lying scattered, within the walls of the once splendid citidel.

The epigraph bears only the date 1165 H (1751 Å D), which was the fourth year of the reign of Ahmad Shāh Bahādur, and also the date when the constructional changes in the fort had taken place

The above circumstances coupled with the fact that the date recorded in the present epigraph coincides exactly with the construction of the gateway in the Barabāti fort, prove almost conclusively that this slab must have formed part of the historical inscription of which only a facsimile was procured by Mr. Kittoe

The style of writing is clear Nastā'līq of mee execution and the language is Persian. The inscription reads

³ Abu'l I arl A'ini Abari, p 392 \ S B edition.

² Bengal District Gazetteer, Cuttacl, Vol II, p 205

- (I) سده یکیرار و یکصد و شم
- (2) و پنج هعرى مطابق سنه چهار
- (3) جلوس احمد شاه دادشاه عارى

TRANSLATION

(In) the year one thousand, one hundred and sixty five, corresponding to the fourth year of the reign of Ahmad Shāh Bādshāh Ghāzī

No 6

Inscription No 6, the last of the series, is dated 1212 H, and is carved on a coarse sandstone (125" \times 95") The tablet bearing the inscription is said to have found in the remains of a dilapidated mosque in the vicinity of Berhampore town in the Murshidabad District, but the exact locality could not be traced. It contains four lines of writing in verse, including the bismi'lla, the commencing verse, and records the erection of a mosque by one Faqīr Tālib. This is followed by the chronogram

The slab was procured by Maulawi Muhammad Sefatulla, Sub Inspector of Schools of the District, from a labourer and presented to the Indian Museum in 1928. The epigraph has been provisionally noticed in the *Annual Report of the Archwological Survey of India* for 1928 29, page 131

The style of writing is plain Nastā'līq and the language is Persian My reading of the inscription is given below —

TRANSLATION

In the name of God, the Merciful, the Clement, Faqīr Tālib, the mystic (Sūfī), and the follower of Murtaza ('Alī), whose attributes are glowing through the love of Mustafā (Prophet), has erected a house with the sincerity of a powerful (virtuous) soul, wisdom sought its date from the guardian angel in the invisible region, and a voice whispered in the mind's ear that (it was) the mosque "Gharbī", the year 1212 Hijri (1797 A D)

The date of the inscription has been expressed here by the chronogram and according to Abjad System, the numerical value of each letter contained in it, being added together yields the year 1212 H.



INDEX

| | PAGE | 1 | PAGE |
|---|----------|--|----------|
| A | | Backi Wher (mosque and dome at Barson | |
| (4), 1, 2, 3) = 1 | 11 | Bāghī Khur (mosque and dome at Rāisen Fort) | 27 |
| 'Abdu'r Rasūl | 33 | Bahādur Shāh of Gujarat | 24 |
| Abu'l Fazl (Prime Minister of Albar and | 00 | Bahādur Shāh, Sultān Ghiyāthu'd Dīn of | 1 |
| author of A'in a Albari) | 16, 32 | Bengal | 7, 8, 9 |
| Abu'l Hasan Haqqānī, Maulawī, of Delhī | 28 | Baihmanī (Dominion) | 1, 3, 5 |
| Abu'l Mujāhid (see Mahmūd Shāh) | 2 | Bandasī Rā'ı, Hındu governor of Ghoraghāt | 4 |
| Abū Muliammad Majlisi Mansūr, son of Abū | | Bander Mosque at Dabhol | 12 |
| 'Alī | 5 | Banerjee, R D | 4 |
| | , 23, 35 | Bāngarmau, District Unao | 19 |
| Abu'l Muzaffar (sce Ghiyathu'd Dunya wad | | Barabātī (Fort) at Cuttack | 32 |
| dīn Bahādur Shāh) | 8 | Barādargāh or Ismā'ılpūr, Rangpūr district | 4 |
| 'Adıl Shāhī (dynasty of Bıjāpur) | 9, 10 | Bārbak Shālı, see Ruknu'd Dın | 4 |
| 'Adıl Shāh ? | 8 | Bengal, 'Alāu'd Dīn Ḥuṣaın Shāh of | 4, 6, 23 |
| Agra | 17 | Bengal, 'Alıwardı Khān, Governor of | 29, 30 |
| Ajmer | 19 | Bengal, Ghiyāthu'd Din Muḥammad Shāh of | 7 |
| Ajudhan (modern Pāk Patan) | 19 | Bengul, Ruknu'd Din Barbak Shah Sultan | |
| Ahmad Architect (Ustad Ahmad of Shah | | i t of | 4 |
| jahān's Court) | 22 | Bengul, Shuju'u'd Daula, Governor of | 29 |
| Ahmad Khān, brother of Tij Khīn Karrānī | 8 | Bhagwant Rā'ı, Chero Raja of Palāmau | 22, 23 |
| Ahmad Shāh Bahādur (Mughal emperor) 30, 31 | , 32, 33 | Bho'ı dynasty of Orissa | 32 |
| A'īn 1 Akbarī by Abū'l Fazl | 16 | Birsingh Deo, Raja of Orchha | 16 |
| Akbar (Mughal emperor) 14, 15, 16 | , 20, 24 | Blochmann | 22 |
| 'Alam Khān (governor of Bahādur Shāh of | | Brahma Kunda (Kalia Deh) | 13, 14 |
| Gujarat) | 24 | Brahmaputra | 31 |
| | 3, 4, 5 | Bricks, inscriptions inscribed on | 6 |
| 'Alau'd Din Nur Tal, see Shaikh 'Ala'd Din | | Bricks (lalhaurī) | 19 |
| Nūr Tāj | 18 | British Museum | I |
| · | 5, 6, 23 | Burton, William, visited Barabāti in 1633 | 32 |
| 'Alıwardı Khān (Mırza Bandı Mahābat Jang), | | Burgess, J | 12 |
| _ | , 30, 31 | | |
| Allahabad University | 24 | | |
| Amarkot in Sindli, birth place of Akbar | 17 | C | |
| Amin Dargih at Bijāpur | 10 | Callemanha Tada Maslan | |
| Anant Rā'ı, Chero rāja of Palāmau Annual Report of Archæological Survey of | 22, 23 | Calligraphy, Indo Moslem Chhaji, father of Malik Razī | 2 |
| India | 29, 30 | Chakla . | 27 |
| Anthapurī (modern Antrı) | 16 | Chandigarh, Fort of Tippera | 31 29 |
| Antrī (town in Gwalior State) | 13, 16 | Chandra, G C, Superintendent, Archæological | 29 |
| Arab General (Ismā'ıl Ghāzī) | 4 | Section, Eastern Circle | 23 |
| Ashraf al Husainī (see Sayyıd Ashraf al | - 1 | Chaqmaq, father of Yar Muhammad | 16, 17 |
| Hnsamī) | | Chausa, near Buxar | 17, 18 |
| Assam | 31 | Chero Raja of Pālamau | 22 |
| Aurangzeb | 12, 21 | Chighta (group of Sufis) | 18 |
| Avantı Khanda | 14 | Chotā Nāgpur | 22 |
| | j | Chowdhurry, Rai Bahadur Mrityunjoy Roy, | |
| | į | Sadyapushkarını, district Rangpur | 4 |
| В | | Chowk of Jaliangirnagar (Dacca) | 29, 30 |
| | | Chunākhālı, Murshidabād district | 1 |
| Bābar (Emperor of Delhi) | 17, 24 | Cotton, I C S, Magistrate, Eta District | 27 |
| | | | |

| | Page | Pios |
|--|--------|--|
| D | | Hāji Shakra'lla Tabrīzī, father of Lutf 'Alı |
| | | <u>Kh</u> in 29 |
| Dibliclayatī (modern Dibliol) | 11 | Hal un Habibu'r Rahm in of Dicca 29 |
| Dabliol (Ratnagiri district) | 9, 12 | Hamid Danishmand, Maulana ; |
| Dibul (modern Dibliol) | 10, 11 | Hasan 16 |
| Dapoli | 9 | Ifımü 8 |
| Daulat Khān, son of Hugam Khān | 1, 2 | Horn, Paul Dr 20 |
| Dayal Das (Cash l ceper) | 22 | Horovitz, J |
| Debil ot, Dinajpur district | 24 | (foot note) |
| Dikshit, K. N., Superintendent, Archico | | Ho_hang, tomb at Mandu 2: |
| logical Section, Indian Museum, Calcutta | 6 | (foot note |
| | j | Humāy ün of Dellii 8, 16, 17, 18, 19, 20 |
| F | | Humayan, library of |
| | | Huszin Ahmad, tho scribo 18, 19 |
| Faridin (King of Persia) | 19 | Husain Khān 1, 2 |
| Faridu'd Din, Gang Shalar of Pak Patan | | Husain Shah 'Alau'd Din (King of Bengal) 2, 3, 4, 5, 6 |
| Seo Shailh I aridu d Din Gang Shalar of | | 8, 23, 2- |
| Pāl Patan | 18 | |
| Tarrukh Shah (Ruler of Kabul) | 18 | I |
| Fith Shah | 1 | ^ |
| Pātiliā (Prayer for the departed) | 28 | Ibrīlum Khīn, brother in law of Muhammad |
| Taqīr Tālīb | 33 | ⁴ Īdil Shāh Sūrī 8 |
| | 31, 32 | Ibrihim Lo h, Sultin of Della 27 |
| Firozpūr, Malda district | 5 | 'Id_1h 30 |
| Tiroz Shāh | 1 | Ijmāl Kh in, Karrīnī 7, 8 9 |
| Fort (New fort at Pālaman) | 22 | Ilahi era 13 |
| | | Ilyas Khan brother of Fig khan Karrani g |
| G | | Islam Khan, Vicerov of Bengal 29 |
| G | | Islim Shih Süri 8 |
| Gujapati, Raja of Orissa | 1 | Ismā'il Ghazi Arab General of Rulnu'd Din |
| Gang i Shaker (seo Shugh Faridu d Din | - | Birbak Shah |
| Ganj i Shakar) | 18, 19 | Ism filpur, Buridargih in Rangpur district |
| | 13, 31 | |
| Gaur, Golden Mosque of | 5 | _ |
| Ghazī (Ismā il Ghazi) | 1 | J |
| Glianimu'l Mulk, builder of the dome of Raisen | | Jahanabid west of Hoogley |
| Fort Mosque | 27 | Jahān, 173 8 |
| Gharbī mosque | 33 | Jahangir, Emperor of Delhi (Nüru'd Din |
| Ghyāthu'd Din Baliadur Shah of Bengal | 7 | Muhammad) 16, 28, 29 |
| Ghiyathu'd Dunya waddin Abu'l Muzaffar | | Jahingirnagar (modern Dacea) 29, 30 |
| Bahādur Shāh of Bengal | 8 | Jalaln'd Din Muhammad Al bar (see Al bar) 15 |
| Ghiyithu'd Din Muhammad Siah of Bengal | 7 | Jogidas (Accountant) |
| Ghulim Husain (author of Riazu's Salaļīn) | 1 | 2.0 |
| Gyani, R G, MA, Assistant Curator, Princo | | |
| of Wales Museum, Bombay | 12 | K |
| | | Kā'ba (the sanctuary at Mecca) 27 |
| ** | - 1 | |
| H | | Kalindeh (Gwalior State) 13, 14 Kalia Nāg 13 |
| Habash Khān | 1 | Kāmro (Kāmrūp), Assam 5 |
| Habib Khān | 29 | Käntäduür, Tort of |
| Habib Ullah | 20 | Katjuri (river) |
| Hājī Muhammad, father of 'Ahwardı Khān | ~~ | Khāngāh at Shaikh Sarī'i, Delhi . 18 |
| and steward of Muhammad A'zam Shah | 30 | Khargram, Misshidabad district 23 |
| Hāji Muhammad Qandhārī (historian) | I | Khirr Khān 7 |
| • | - | |

INDEX 37

| | Pior | | Pagi |
|---|-----------|--|----------|
| Khwaja Mo'mu'd Din Chi hti of Ajmer | 19 | Mir Sayyid Ismā'il | 28, 29 |
| khwija Qu(bu'd Din bakhtay îr kalı | 19 | Moti Mirdah, Tanjdar during the reign of | 20, 20 |
| Khawispur Tanda | 8 | | 31, 32 |
| 200 | | Mughal, pseudo name of the post who com | , 01, 74 |
| - | | posed the chronogram of the inscription in | |
| L | | Margalla Pass | 22 |
| Luffi ' th Khan (see Marshid Quli Khan) | 29 | Muhammad Adıl (Suri) | 8 |
| Lutfu'lls | 20 | Muhammad I'zam Shah, third son of | |
| Intiu'lla con of Uetad Ahmad | 22 | Aurnigzeb | 30 |
| Luffu'lla (see Würchid Quh Khan) | 29 | Muhammad Mā'sūm, of Bhakkar poet and | |
| - | | court calligraphist of Akbar | 14, 15 |
| | | Muhammad Shah (Mughal conperor of Della) | 29, 30 |
| M | | Mul unda Deva, last independent Hindu king | |
| Mahābat Tang, Mahai (preudo name) | 30 | of Orissa | 32 |
| Mahamaad 'Add Shah (of Burpur) | 9, 10 | Murched Quli Khan (Luth 'th Khin or | |
| Mahammad Humayan (Muchal comperer of | 4., 20 | Mir a Intfu'ila, Deputy Governor of | 00 00 |
| Della see Hamiyan) | 17, 20 | Jahangirnagar) Mustafabid (modern Dabhol) | 20, 30 |
| Mala amad Is ab | 19, 20 | | 11 |
| Unbammad Sedi Adil (Surf) | 8 | Vinzassar Shah, Sulfan of Bengal | • |
| Malianadi (river) | 3.2 | | |
| Mahmud Khalp I, Sult in of Mandu | 13 | N | |
| Mahmud Sih Glavathu d Din of Bengal | 7 | Numi (Pseudo name of Muliammad Mā/sum) | 15 |
| Mahmud Sish II of Be leal (Nasuri d Dunya- | | Naur (Escuto name of antifitmag an sam) | 17, 18 |
| waddin Abu t Mujahid) | 1, 2 | Autoning, Raturk sub division, Burdwan | 11, 10 |
| Meglis khimi (at Shrikh Saria) | 18 | district | 3 |
| Majli i Mancur (Abu Muliammad, son of Abu | | Nothpur Month Gang sub division | 31 |
| 'Mi, bailder of Son's Muspid, I trozpar, | | Nawab Ja far Khan of Bengal | 20 |
| Malda and of Jami, Marid Gaur) | 5, 6 | Nawah Chuja n'd Daula of Bengal | 29, 30 |
| Mahl 'Ata, ko ernor under Husam Sah of | 00 | Naya Qil' i at Palamau | 22 |
| Bengal | 23 | Nazim, M | 9 |
| Mahl Ma saint burned at Debil ot, Dinappur di trict | 23 | Nizunu'l Mull A il Jali of Hydernbad | 29 |
| Malil Kifar | 0 | Nüru d Din Muhammad Jahangir (see | |
| Mild Peri son of Chlirpi | 27 | Johunger) | 29 |
| Mahl Shad dh 'Ah | 10 | | |
| Mandiran, now in Inhanibad, west of | • • | 0 | |
| Hoophly | 4 | | |
| Tinda | 13 | Orchha | 16 |
| Mangallot (village) Katwa subdivision | | | |
| (Burdy in district) | 3 | P | |
| Manik Ganj (Sub Division) | 31 | • | |
| Marchive, A., Pe circh scholar, Department | | Patiali, Eta district | 27 |
| of Indian History, Allahabad | 21 | Pir Ahmad | 12, 13 |
| Margalla Pass (Rawalpindi district) | 21, 22 | Pir Ganj (Police Station), Rangpur district | 14 |
| Mergram village, Murshidabad district | 23 | Per Vulanimad 'Abdu'lla (see Pir Ahmad) | 12 |
| Margala (see Margalla) | 22 | Purām Qil'a at Palāmau | 22 |
| Marshall, Sir John (Fx Director General of | | ļ | |
| Arche ologe in India) | 21 | Q | |
| Maanad i 'Ah, Tij Khān of Bengal Medin Rī'l, Chero Raja of Pilamau 2 | 9 | i _ | |
| Meglins, river in eastern Bengal | 2, 23, 21 | Qamar . | 27 |
| Mirza Bandi (see 'Minardi Khān) | 31 30 | Qizi Ahmad | 20 |
| Mirra I uffu'lla (see Murshid Qu'i Khan) | 20 | Qūzī Nasr Quebān Mahammad | 20 |
| Mir-a Muhammad | 22 | Qurban Muhaminad . Qutb Minar | 19, 20 |
| • | | Anta mittar | 18 |

| | PAGE | Page | Ξ |
|---|-----------|--|-----|
| R | | - | 5 |
| Pāisen Fort in Bhopal State | 24 | | 23 |
| Rājbarī (Dacca) | 29 | Srī Bhagwant Rī'ı (see Bhagwant Rā'ı) | 23 |
| Rama <u>Ch</u> andrajī | 23 | Srī Krishna | 13 |
| Rehatesk | 21 | Srı Mednī Ra'ı | 23 |
| Ruknu'd Din Bärbak Shäh (Sultän of Bengal) | 4 | Srī Ramachandrajı (see Ramachandarjı) | 23 |
| | | Sufī, Faqır Tālıb | 33 |
| | | Sultān 'Alāu'd Din Husain Shāh 2, 4, 2 | 23 |
| | | Sultān Bahādur Shāh of Bengal 7, | 9 |
| S | | Sultān Muhammad 'Ādīl Shāh of Bījapur 9, 1 | 01 |
| | | Sürjagarh | 8 |
| Saksena, Ramsingh | 13 | | |
| Salāmatpur, Railway station on G I P R | 24 | т | |
| • | ot note) | - | |
| Samāj, Pabna district | 6 | Tabrīzī, Hājī Shukru'lla | 29 |
| Sārangpur | 24 | Tahmāsp (see Shāh Tahmāsp) | 18 |
| Sarfarāz Khān, son of Shujā'u'd Daula | ' | Tāj Khān, son of Ijmāl Karrām 7, 8, | 9 |
| Sayyıd Ashraf al Husaını (father of Husaın | | , , | |
| Shih of Bengal) | 3 | υ | |
| Scindia, H H Maharaja of Gwalior | 14 | U | |
| Shāhbīz Khān, governor of Gaur | 8 | Ustād Ahmad (see Ahmad Architect) 22 (foot not | te) |
| Shāhjahān | 12, 20 | | ••, |
| Shāh Tahmīsp (of Persia) | 18 | | |
| Shaikh 'Alau'd Din Nur Taj, descendant of | | v | |
| Shāikh Farīdu'd Din Ganj Shakar of Pāk | | Vat, Madhu Sarup, Superintendent, Archæo | |
| Patan | 18, 19 | | 12 |
| Shaikh Faridu'd Din Gan; Shakar of Pak | | Verma, B D, Professor of Persian, Fergusson | 14 |
| Patan | 18, 19 | | 12 |
| Shaikh Kamalu'd Din Sulaiman, son of | | O0110g0, 1 0011a | 12 |
| Farrukh Shah ruler of Kabul | 18 | | |
| Shaikh Nūru'd Din | 19 | Y | |
| Shaikh Sari'i (village to the south of Delhi) | 18 | | |
| Shamsu'd Din Ahmad, Maulawi Indian | | Yar Muhammad, son of Chaqmaq 16, | 17 |
| Museum, Calcutta | 1, 27 | | |
| Sher Khān (see Sher Shāh) | 17 | | |
| | 8, 17, 18 | Z | |
| Shiviji | 9 | | |
| Shuja' (sco Nawāb Shuja'u'd Dausa) | 29, 30 | Zafar Hasan, Khan Bahadur Maulawi, | |
| Sıkandar Shālı (Sür) | 18 | Deputy Director General of Archaeology | |
| Sipra (river) | 13 | ın India | 17 |
| | | | |

INSCRIPTIONS FROM THE BOMBAY PRESIDENCY

By DR M NAZIM, PH D

Inscriptions at Ahmadnagar

Ahmadnagar is situated on the banks of the river Sina about 75 miles north east of Poona and 130 miles east of Bombay — It is the headquarters of the Ahmadnagar district and is included in the land known as Maharashtra

The first Mushm invasion of the Decean took place in 1294 A D when 'Alā'u'd-Dīn in the time of his uncle Sultān Jalālu'd Dīn Khaljī attacked Rāmadeva, the ruling prince of Devagiri, and returned with immense booty In 1306 A D, Mahk Kāfūr, the famous general of 'Alā'u'd-Dīn Khaljī, conquered the greater part of Maharashtra, distributed it among his officers and confirmed Rāmadeva in his government Rāmadeva was succeeded by his son Śankaradeva who was not well disposed towards the Mushms In 1312 A D, Mahk Kāfūr seized and put him to death. The country was not however properly subdued and during the disturbances caused by the death of 'Alā'u'd Dīn, Harapāladeva, son in-law of Rāmdeva, recovered the whole of Maharashtra. In 1318 A D, Qutbu'd Dīn Mubārak Shāh, son and successor of 'Alā'u'd Dīn Khaljī, marched towards the Decean to chastise Harapāladeva who fled at his approach, but was pursued, seized and put to death. After this, Maharashtra was ruled by governors appointed from Delhi and stationed at Devagiri. In 1326 27 A D, Muhammad b. Tughluq, Emperor of Delhi, made Devagiri his capital and changed its name to Daulatābād. A few years later there were widespread disorders in the Decean which culminated in the estabhshment of the Baihmanī dynasty

When Muhammad b Tughluq changed the capital from Daulatābād to Delhi, and conferred the government of Maharashtra on Qutlugh Khān who had been his tutor in early hee, he permitted several of the imperial officers to stay behind to help Qutlugh Khān in his work One of these was 'Alā'u'd-Dīn Hasan, the future founder of the Baihmanī dynasty In the month of Ramazān 745H (January 1345), Sultan Muhammad b Tughluq proceeded to Gujarat, and after bringing it back to allegiance, sent an officer to summon the chief foreign amirs of Maharashtra to his presence They were ealled from their respective provinces, and sent under an escort of 1,500 horse to the royal presence Suspecting that the Sultan wanted to take their hves, they entered into a confederacy, killed the commander of their escort, captured Daulatābād, and proclaimed Mahl Ismā'īl Makh Afghan, one of their leaders, as their king with the title of Nasiru'd-Din bestowed on 'Ala'u'd-Dīn Hasan the title of Zafar Khān and a jagır When Muhammad b Tughluq received intelligence of these happenings, he proceeded personally to Daulatābād, and was on the point of quelling this insurrection when he was called away to Gujarāt on account of the rebel lion of Taghī In the meantime, Zafar Khān's power increased so much that Nasiru'd Dīn who was old and infirm voluntarily resigned the kingship in his favour. Consequently Zafar Khān assumed sovereignty under the title of 'Alā'u'd Dawlah wa'd Dīn Abu'l Muzaffar Baihman Shāh on Friday, 24th Rabi'-II, 748H (3rd August 1347) 2

During the disturbances that ended in the establishment of the Baihmanī dynasty, the Kolīs who inhabited the hills to the west of Ahmadnagar gained a great measure of independence and it was probably to keep them in cheek that the fort named Panāh i-Islām was built at Bhingar in the year 778H (1376-77 AD), in the reign of Muhammad Shāh Baihmanī, son and successor of 'Alā'u'd-Dīn Hasan, by a nobleman named Badru'd-Dīn Hilāl and entitled Maliku'sh sharq, i.e.,

¹ Sec Ta'rī<u>h</u> i Fīrūz<u>sh</u>āhī by Zıyāu'd Dīn Baranī, pp 507, 511 2 Fırı<u>ch</u>ta (Newal Kıshore ed), Vol I, p 141, ancorrectly gives 718H (1347 AD) as the date of the Sultān's march to Gujarāt

² See Firishta, Vol I, p 277

Governor of the East After this time very little is known about the history of the Ahmadnagar district till the reign of Muhammad shāh Brīhmanī II when it was included in the jagir of Nizām-u'l-Mulk Baihrī

After the death of Mahmūd Gāwān which was brought about by a conspiracy of the Decean noblemen, Nizāmu'l Mulk Baihrī, their leader, was appointed minister. He entrusted the manage ment of his jagir which included the present district of Ahmadnagar, to his son Ahmad and strengthened his position by taking promises of fidelity from several of the noblemen. Ahmad fixed his headquarters at Junnar and brought peace and order to the country in his charge by wise administration. On the assassination of Nizāmu'l Mulk Hasan in 891 H. (1486 A.D.) as the result of a court intrigue, Ahmad assumed the titles of his father and defied the authority of his Baihmanī suzerain. Several armies were sent against him and though defeated at times, he was able to hold his own. In 895 H. (1490 A.D.) Jahāngīr Khān was placed in command of a huge army to crush the power of Ahmad. After several indecisive actions, the two armies met at Bhingar about two miles to the north cast of the present site of Ahmadnagar, and in the battle that followed Jahāngīr was defeated and killed. To commemmorate this victory, Ahmad built a palace and laid out an elegant garden near the site of the battle. A few years later in 900 H. (1494-95 A.D.), in the vicinity of this garden, he laid the foundation of a city and called it after his own name. Ahmadnagar, the city of Ahmad.

After the victory near Bhingar in 895 H (1490 A D) Ahmad discontinued the name of the Bailmani lings from the Khutba and openly declared his independence. He then fought long and hard for the possession of Daulatābād which he ultimately conquered about 905 H (1500 AD) Ahmad died in 914 H (1508 09 AD) and was succeeded by his son Burhan who was only 7 years of age. To strengthen the friendship between Ahmadnagar and Bijapur, a meeting was arranged between Burhan Nizam Shah and Isma'il 'Adil Shah in the fort of Sholapur, and Bîbî Maryam, sister of Ismā'īl 'Ādil Shāh, was given in marriage to Burhān Nizām Shāh part of her dowry, the Bijapur envoy promised to give the fort of Sholapur, but when a demand for it was made by Burhan, Isma'il refused saying that his envoy was not authorised to do so The fort of Sholapur henceforth became a fruitful source of bloody wars between the two Burhān Nizām Shāh adopted the Slif'a form of Islam. He died in 961 H (1554 AD) and was succeeded by his son usain whose reign is chiefly famous for his confederacy with the kings of Bijapur, Bidar and Goleanda in 972 H (1564 A D) which led in the following year to the conquest and fall of the Vijayānngar kingdom. The victory of Tālikot was chiefly due to Husain's personal intrepidity and the splendid work done by Rūmī Khān, his gunner A few days after his return to Ahmadnagar, Husain died in 973 H (1565 66 A D) of a disorder brought about by his excesses

Husain was succeeded by his son Murtazā, commonly called the Mad Being a minor, the government of the Lingdom was earried on by his mother Khunza Humāyūn till 977 H (1569 70 AD), when he assumed direct control In 980 H (1572 73 AD), he conquered Barar and ravaged Khandesh up to Burhanpur Shortly after this, Murtazā lost his reason and the government of the Lingdom was carried on mostly by his ministers. Murtazā took it into his head that his son Mīrān Husain was scheming to dethrone him. He, then, attempted to put him to death but Mīrān Husain managed to escape to Daulatābād, and, with the help of the disaffected noblemen, was able, in 996 H (1588 AD), to capture Ahmadnagar. Murtazā who was too ill to offer any resistance was put to death in Rajab 996 (June 1588) and Mīrān Husain was raised to the throne He inaugurated his reign by giving way to scandalous excesses and exercising the most vanton cruelties. He put 15 princes to death in one day, can the advice of his minister Mirzā Khān whom also he afterwards tried to put to death But Mirzā Khān cleverly seized the king on 16 Jumādī-I, 997 (23rd March, 1589), and had

¹ See Ma athirv'l Umara, Vol III, p 906, and Firishta, Vol II, p 97,

After him beheaded The reign of Mīrān Husain lasted only months assassination. Mirzā Khān raised to the throne a prince named Ismā'îl, son of Burhān, son of Husain Nizām Shāh, but after a brief reign of two years, he was supplanted in Rajab 999 (May 1591) by his father Burhan, who after an unsuccessful attempt to capture the throne from his brother Murtazā had sought the protection of the Emperor Akbar Burhān was an old man when he ascended the throne, notwithstanding which he gave himself up to pleasure His reign was chiefly occupied by wars with Bijapur and the Portuguese in both of which he was unsuccessful died in Shā'bān 1003 (April 1595) and was succeeded by his son Ibrāhīm who was killed in a battle with the Bijapur army only 4 months after his accession to the throne After this Miyan Manjhū, the minister, raised a boy named Ahmad, son of Shāh Tāhir, to the throne in Zul-Hajja 1003 (August As Ahmad's royal descent was disputed, Ohand Bibī, the daughter of Husain Nizām Shāh and widow of 'Alī 'Ādil Shāh I, raised to the throne her grand-nephew named Bahādur, son of Ibrā hīm, and grandson of Burhān Nizām Shāh who was then only one year and 7 months of agc, in Muharram 1004 (September 1595), and took the management of the state in her own hands About this time in Rabī'-II, 1004 (December 1595), Prince Murād appeared before Ahmadnagar and invested the fort Chand Bibi offered a heroic defence and saved the fort by personally superintending the work of repairing the breach in the fort wall, but she was constrained to accept a treaty by which the province of Barar was ceded to the Mughal Empire After this, rival factions struggled for power in the state and anarchy prevailed everywhere Taking advantage of this condition, Akbar sent another army to besiege the fort of Ahmadnagar Chand Bibi who knew the distracted condi tion of the hingdom and the impossibility of offering a successful resistance, advised surrender to the Mughals, but she was misunderstood to be in league with them and was put to death by the infuriated mob The fort surrendered on the 18th of Safar, 1009 (19th August, 1600),1 and Bahādur Nizām Shāh was sent as a prisonor to the fort of Gwalior 2

The nobles raised another scion of the royal family, named Murtazā, son of Shāh 'Alī, son of Burhān Nigām Shāh I, to the throne with his capital at Parenda Whatever remained of the Nızam Shahî kıngdom was dıvıded between Malık 'Ambar and Raju Deecani, both of whom paid nominal allegiance to Murtaza In 1016 H (1607 08 A D), Rājū was defeated and Malık 'Ambar became supreme in the state He removed the king to Junnar and earned on the struggle with the About the year 1020 H (1611 AD) Murtazā died and Malık 'Ambar placed his son Ibrāhīm on the throne 3 Malik 'Ambar died in 1035 H (1626 AD) 4 and was succeeded in his position by his son Fath Khān, who put Ibrāhīm to death in 1041 H (1631 32 AD), and raised his son Husain who was seven years of age to the throne t Fath Khān was defeated by the Mughals in Zu'l-Hajja 1042 (Junc 1633) and Husain was sent as a prisoner to Gwahor Shāhjī Bhonsla set up another prince of the Nizām Shāhī dynasty and himself assumed the office of regent but he was ultimately forced to surrender to the Mughal forces under Khān 1-Zamān in 1046 H (1636 37 AD) 6 Husain was sent to Delhi and thence to Gwalior as a prisoner, and the Nızām Shāhī dynasty finally came to an end

After this date Ahmadnagar became a sūbah of the Mughal empire and was administered by the governor of the Deccan When Chin Qulich Khān, the Sūbadār of the Deccan, became

¹ Elliot and Dawson, Vol VI, p 144

² The above note on the history of Ahmadnagar is based on Ta'rīṭḥ i Firūzshānī of Ziyāu'd Dīn Baranī, Ta'rīṭḥ i Firīshta, and the Burhan i Ma'athīr of 'Ah b 'Azīzu'llah Ṭabātabā'i, as translated by Lt Colonel T W Haig in the Indian Antiquary, Vols XLIX, et seq

The name of Ibrāhīm is passed over by all historians, but see inscriptions Nos 3439 and 3440 below, and Epigraphia Ind. Moslemica, 1919 20, p. 13

Elliot and Douson, Vol VI, p 428

⁵ Bādshahnāmah, Vol I, pt 1, p 395, pt 11, p 42 Basātinu's Salatīn, p 298

⁶ Ma'athiru'l Umarā, Vol III, p. 403

independent, Ahmadnagar was one of the parts of the Decean which became subject to him and remained in the possession of his successors till 1759 A D when it was betrayed into the hands of the Mahrattas by the Nizām's commandant named Qawī Jang who has buried in Ahmadnagar (see inscription No 3381) It passed on to the English in 1817 A D when it was eeded to them by the Peshawa by the Treaty of Poona 1

Plato I (a)

No 33912 On a stone fixed in the parapet wall of Mulla Masjid at Bhingar

TRANSCRIPT

مالله خدر حافظا و هو ارحم الراحمين ٥

در آررده پداه اسلام ممار به کار دیاند دمثل جهی دار دیار در دیار در ارده پداه اسلام ممار دیان گردهرس حال ر مال خود کند بنار دشمیان را دل بدرسد (؟) [ر] در دیده حار معسمانی درد شکم پدیها جرن مار عهد مدارد عالم محمد دهم شاه اسلام را قوه شده خلق را پداه دیا کرده ملک الشرق ندرالدیی هلال ندوندق الله لم یرل ر لا یرال کرد این قلعه را پداه اسلام نام در هه ده همان همام شد نمام الهی نقا ناد این پداه را تا نعم صور کفار نگواسار شده ر دشمیان معهور

TRANSLATION

But Allüh is the best Keeper, and He is the most Merciful of the merciful ones ($Qur'\bar{a}n$, xii 64)

The fort of Bhinkar became the refuge of Islam,

There is no fort like it in the world

No body can raise another fort like this,

Even if he were to spend all his property and wealth in the desire.

The heart of the enemy is frightened and he has a thorn in his eye

The malefactors coil with stomach ache like a snake

The reign of the master of the world, Muhammad Baihman Shah,

Became the strength of Islam and (a source of) security to the people

(The fort) was constructed by Maliku'sh-Sharq, Badru'd-Din Hilal,

By the grace of Allah, the Eternal, the Unchangeable

He named this fort Panah-i Islam

It was completed in (the year) seven hundred and seventy-eight

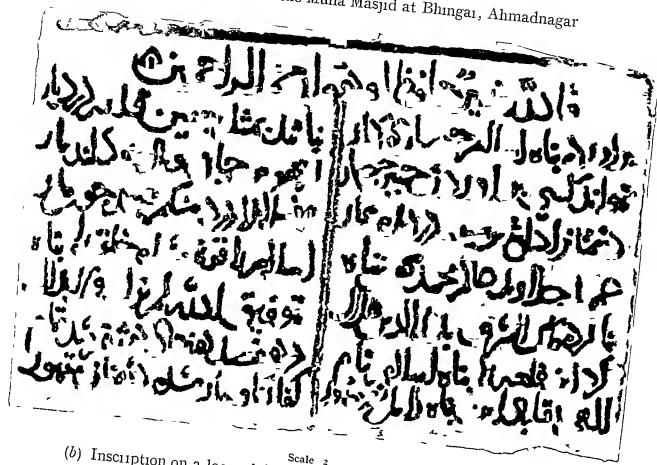
May God preserve this Panah (refuge) till the blowing of the Trumpet !

May the infidels remain downhearted and enemies oppressed!

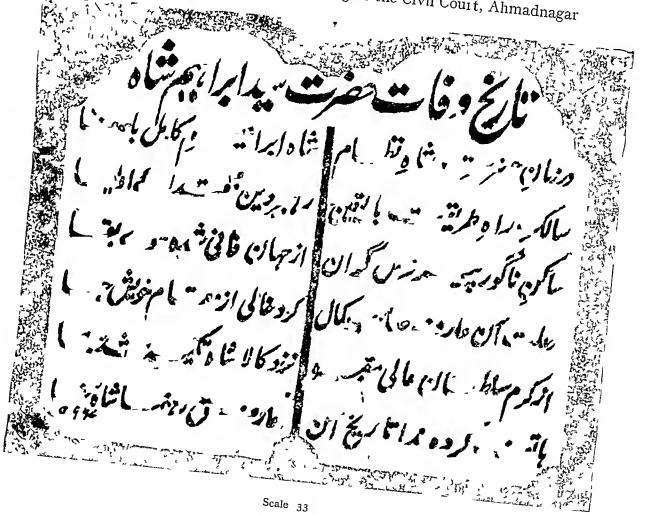
Bhingar is an old town and is situated within a few furlongs of the Ahmadnagar fort. The inscription given above does not evidently belong to the mosque and must have been brought from the imag of the fort the construction of which it records. It is the oldest Muslim inscription

¹ See the Gazetteer of Ahmadnagar District, pp 695 96

² These numbers refer to the Register of Estampages maintained in the office of the Superintendent, Archwological Survey, Western Circle, Poona.



(b) Inscription on a loose slab lying at the Civil Court, Ahmadnagar





in this district and supplies some very useful historical information. According to Firishta, Vol II, p. 326, Sultān Muhammad Shāh Baihmanī died on 9th Zu'l Qa'da, 776 (11th April, 1375), but as the fort is recorded in this inscription to have been completed in the year 778 H (1376-77 AD) and the name of Muhammed Shāh Baihmani is also mentioned, it appears that the building of the fort took several years for its completion and the operations commenced during the life-time of Muhammed Shāh

Nothing is known about Badru'd Dîn Hilāl, the founder of the fort, but from his title of Maliku'sh Sharq (Governor of the East) he appears to have been an important nobleman of the Baihmanī Kingdom. The fort was probably built, as hinted at in the inscription itself, to keep the local Hindu rājas and chiefs in check and to serve as a place of refuge for the Muslim garrison and population.

Plate I (b)

No 3372 On a loose slab of stone lying in the Civil Court

TRANSCRIPT

در رمان مرب ساة نظام ساة انواهنم كامل با صفا الله و رمان مرب باله الله بن رها و دين معدداي اول الله الله و و دين معدداي اول الله الله بالكن باكور بدر مس گران از جهان قاني شدة سوى ده الله الله الله عارف صاحب ، كمال كود حالي از مقام حويس حا او كرم سلطان مالي معددة درد كالا شاة دكه الله ساله الله الله الله الله الله سحا هاده ما كودة بدا باريم آن عارف حق رهدما سالة سحا

TRANSLATION.

During the time of his majesty, Shah Nizam,

Shah Ibrahim, the perfect and pure,

Traveller on the path of religion, without doubt,

The guide of faith, the leader of saints,

Resident of Nagaur, the pir (spiritual leader) of the coppersmiths,

Departed from this transitory world towards eternity

The departure (death) of that saint, the master of perfection,

Has left in its place a void

By the munificence of the Sultan, a high mausoleum

Was constructed near the Takya of Kālā Shāh,

The divine insperer proclaimed its date

The knower of God, the guide, Ling of generosity 967

The words with in the last hemistich yield 967 H (1559 60 A D) by the Abjad system of reckoning

There is a large population of coppersmiths in Ahmadnagar and they still call themselves Nāgaurī

Plate II (a)

No 3370 On the outer gate of Farhad Khan's Mosque

TRANSCRIPT

دی عهد شد او عابیل کامل نظامه اه وهاد خان که هست رخان خاکری کمدن دانی مستخدی شد و از قامل اطاف اساله ایمان ایم دان دیر عدادات صومه دن دانی خود در رقد دان دیی و آل نازیم این با نظلت از نبات دین ۱۹۷

TRANSLATION

During the reign of the perfectly just king Nizām Shāh,

Farhād Khān, who from his heart is a lowly servant,

Became the founder of a mosque, and by the grace of the king's beneficence,

Completed it for the devotionary prayers of the believers

As he was firm in the path of the faith of the Prophet and his family,

Seek the date of this building from firmness of faith 967

The chronogram in the words نات دنى yields 967 H (1559 60 A D) by the Abjad system of reckoning.

Farhād Khān's mosque is situated about 130 yards north-east of the Jāmi Masjid. It has no special architectural beauty. The front is of pointed arches and the roof has six domes, each resting on four pillars. The mosque has a paved courtyard in the east of which is Farhād Khān's tomb. The inscription stone is fixed over the outer doorway which opens into the street

Plate II (b)

No 3382 On a stone fixed in a corridor to the east, of Mālīwāda Masjid

TRANSCRIPT

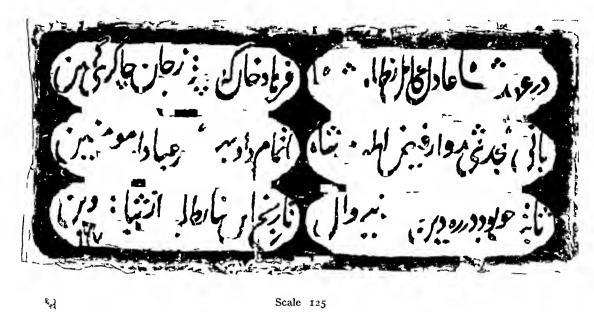
در عهد ند إه عادل كامل بطامد اه باله مستعدى شد وارفيص المن ساه ثانب خو بود در ره دين بنى ر آل خان رمان كه هذب رخان جاكو كمدن انه لم داد بهر عُنادات مومد بن [بارنج] ابن بنا بطلب ارتبا [ت] دين

Note —This inscription is a corrupt copy, made by some illiterate scribe, of the inscription on Farhād Khān's Masjid There are many mistakes, and the only variation which is worth noting is that of Khān i Zamān in place of Faihād Khān This mosque is also known as Khān i Zamān's Masjid It is a small, very plain stone building and is devoid of all architectural beauty

Plate III (b)

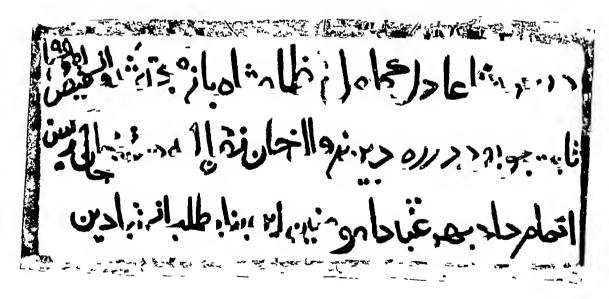
No 3367. On a loose slab of stone in the Do Botī Chīra Tomb

(a) Inscription on the outer gate of Faihad Khan's Mosque, Ahmadnagar



Scale 125

(b) Inscription on the Maliwada Masjid, Ahmadnagai



Scale

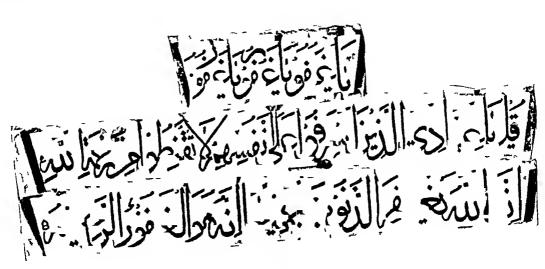
(c) Inscription on the tomb of an elephant in the Bagh Rauza, Ahmadnagar



Scale 25

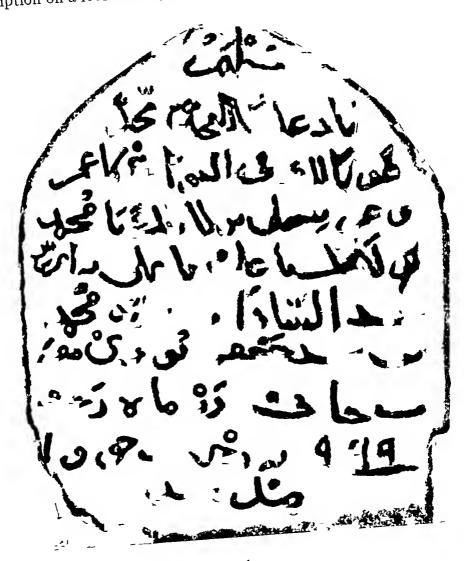


(a) Inscription on the tomb of a Mahawat in the Bagh Rauza, Ahmadnagar



Scale 125

(b) Inscription on a loose slab lying in the Do Boti Chira Tomb, Ahmadnagar



Scale 2

TRANSCRIPT

TRANSLATION

Invoke 'Alī, the displayer of miracles, (And) thou wilt find him a help to thee in calamities Every care and grief will vanish,
By thy aid, O Muhammad! by thy aid O'Alī! O'Alī!

The chief of the Sayyids, Sayyid Muhammad, son of Sayyid Ja'far, Muqarrab Khānī was received into the mercy of God in the month of Rajab 969 (March 1562)

Plate II (c)

No 3377. On the tomb of an elephant in the Bägh Rauza.

TRANSCRIPT

فادلي دلوه

TRANSLATION

And he let down his bucket (Qur'ān, xii, 19)

Plate III (a)

No 3377 On the tomb of the Mahavat of the above elephant

IHANSCRIPT

يا مهرريا مهوريا عمور

على يا عنادى الدين اسرورا على العسهم لا تعلطوا من رحمة الله أن الله بعهر الديوب حميعاً الله في العهور الرحيم ⊙

TRANSLATION

O Forgiving ' O Forgiving ' O Forgiving '

Say O My servants ' who have acted extravagantly against their own souls, do not despair of the mercy of Allāh, surely Allāh forgives the faults altogether, surely He is the Forgiving, the Merciful ($Qur'\tilde{a}n$, $\nabla x\nabla x$, 53)

The inscription on the tomb of the elephant has reference to an incident in the battle of Talikota between the Muslim kings of the Deccan and the Rāja of Vijayānagar in 972 H (1564 AD) It is

stated in the $Qur^i\bar{a}n$, Chapter xii, that when the prophet Joseph was a small boy he was loved very much by his father His step brothers grew jealous of him and plotted to put him to death. With this object in view, they took him to the wood one day, but instead of killing him as originally planned they threw him into a well After some time "there eame travellers and they sent their water drawer and he let down his bucket He said O good news! this is a youth, and they concealed him as an article of merchandise, and Allah knew what they did" (Qur'an, vii, 19) This incident in the life of the Prophet Joseph is aptly referred to in the inscription on the tomb of the elephant Firishta, Vol 11, p 40 (Newal Kishore ed), in his account of the battle of Talikot says —"Rāmrāja, experiencing a very different reception to what he had expected from the descended from his palanquin, and seating himself on a square throne Mushms, ordered all his treasures to be heaped in his presence, and proclaimed that whoever would come to him after showing deeds of bravery, would be rewarded with plates full of gold and precious stones Delighted with this promise, the infidels made such a charge on the Muslim forces that they lost But Husain Nizām Shāh remained firm in his position all hopes of success and when some of the defeated amirs seeing his standard came to him, he ordered them to fire the Mahk-1 Maidan gun filling it with copper coins After the discharge of the gun, he hunself led the attack on Rāmrāja and dispersed his forces Rämrāja who was 80 years of age, being terrified, again mounted his palanquin At that time one of the furious elephants named Ghulam 'Ali, belonging to Husain Nizam Shah, reached close to the palanquin of Ramraja, and The bearers of the palanquin, threw it on the ground and fled erushed several people to death As the army of Ramraja had been defeated, no one paid any heed to him and he for their lives was left alone At that time the elephant driver saw the palanguin which was decorated and in order to take it, he turned his elephant in that direction A Brahmin who had been in the service of Ramraja for several years, surmising that perhaps the elephant driver intended to take away the palangum, told him that Rāmrāja was seated in it, and implored him to provide a horse for him saying that he would make him the greatest of his noblemen (for this service) When the elephantdriver heard the name of Ramraja leaving the decorated palanquin aside, he ordered the elephant in his trunk and carried him with the swiftness of clouds to lift Rämrāja to Rumi Khan who was the commander of the Nizam Shahi artillery Rūmī Khān took him without delay to Husain Nizām Shāh who had his head cut off with a sword

The inscription on the tomb of the elephant is given for the similarity between the drawing up of Joseph by the water drawer and the joy of the Egyptian traveller on beholding him, and the lifting of Rāmrāja by the elephant and the joy of the driver at his unexpected good luck

Bāgh Rauza is situated about half a mile north-west of the city. In it lies the mausoleum of the first Nizām Suāhī king, Ahmad I (1490 1508), which is one of the finest buildings in Ahmadnagar. Immediately to the left of the southern gateway of the enclosure wall of this mausoleum is a stone and masonry platform about 10 feet high and eighteen feet square, on which both the elephant and his Mahāvat are supposed to lie buried. The tomb of the elephant is eanopied by a stone slab, supported on a number of clegantly worked stone pillars. Close by the eanopy is the tomb of the elephant's Mahāvat.

Plate IV

No 3466 On a tomb on the road to Newasa, opposite to the Sayyid Sāhib's Tomb.

Upper String







Lower String







INSCRIPTIONS FROM THE BOMBAY PRESIDENCY

TRANSCRIPT.

Upper string

سامی بیار می که دسی گنو و دار ماست

ما علیّه م کسته شدن اعتبار ما ۱۰ سمشار عشق تدر رسنگ مرار ما ۱۸ م ے رحم بیع 'ء ثبی ر عالم بمی رویم بروں شدس ر معرکہ سے رغم عار ماس ، ما بارد و سنگ منام ، سلامتنم گویا که سنگهای منام ، ممار ماس ، ما را گونه یار سه ویی دار معکنه نه حوں کاللی حوث که دار دور ۱۰ یار عالم معطر از قلم مشک از ما،، ،

Lower string

فلا بطنوحم أن ديدة رمانة بديد مرات سال شہددش طلب ر حال شہدد

شهدد كشب بناحق يكانه عالنجان هوار هده ارآن دوم وان کرین گلرار شهد رس و را الم گل امدد بهد حکیمی از بی ناریم موت عالب حال نه نخر فکر و حرد هر طوب اسی گردید [سررش] على دكوش دلم دويدي داد كه سد سهدد اطام و سام ر ده ، يردد شهده گشب دطام و سام چو عالب حال

gyy aum

TRANSLATION

Upper string

We are lovers, our dignity consists in being killed, The sword of love is whetted on the stone of our tomb Without a sword thrust of love, we are not leaving the world, Leaving the battlefield without receiving a wound is a disgrace for us Though I am pelted with the stone of accusation, I am secure, As if the stones of accusation are our defence Having ensnared us, the beloved is taking us to the gallows, O cup bearer, bring wine as this is the moment of crucial test for us We are happy like Kātibī that during the prime of the beauty of our beloved The world is fragrant with our musk-scattering pen

Lower string

The incomparable Ghalib Khan was killed iniquitously, The time never beheld a unique and experienced person like him Athousand pities for that youth who left this garden As a martyr and never plucked a flower of hope from this world A learned man for the date of the death of Ghāhb Khān, Wandered much in every direction in the ocean of thought and wisdom. The invisible (inspirer) gave the happy tidings into the ear of my heart, That he became a martyr to oppression and tyranny by the hand of a Yazīd As Ghālib Khān became a martyr to oppression and tyranny, Get the computation of the year of his death from the martyred Khān Year 977.

This inscription is carved in relief on the stone sarcophigus of a tomb. It is in a very dilapidated condition and it is feared that no trace of the inscription will remain if steps are not taken to preserve it. The name of Ghālb Khān who is said to have died young in a fight does not appear in books on history, nor is it possible to ascertain exactly the war in which he was killed. The verse giving the date of his death and the date in numerals given at the end of the inscription are too worn off to be read properly, and the reading given in the text has been obtained by a close study of the inscription on the spot. The words رحل شهد form the chronogram and yield 977 (1569 70 AD)

The <u>ghazal</u> in the upper string has been taken from the <u>dīwān</u> of the famous poet Kātibī, named Shamsu'd Dīn Muhammad, son of 'Abdu'llah of Nīshāpūr who died in 838 H (1434 AD)' The <u>ghazal</u> as given in the <u>Kullvyāt</u> contains the following additional verse between the 4th and 5th lines of the inscription—

No 3386 87 Over the Mangalwar gate near the Municipal office

TRANSCRIPT

TRANSLATION

During the period of the king of the dignity of Jamshīd and glory of Alexander, Whose best quality is being the name sake of the Lion of God (i.e., 'Alī), Murtazā, king of the nation and of the faith, shadow of Allāh,

Through whom the government of the whole of the Decean is evident

kings, Ni'mat Khān,

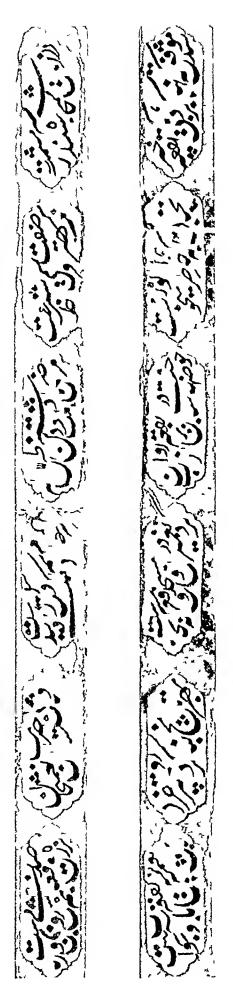
Whose action on account of his veracity are all devoid of hypocrisy and dissimulation He was favoured as he constructed a house of charity,

Like unto what his brilliant mind desired

In that house he constructed cisterns, full of running water,

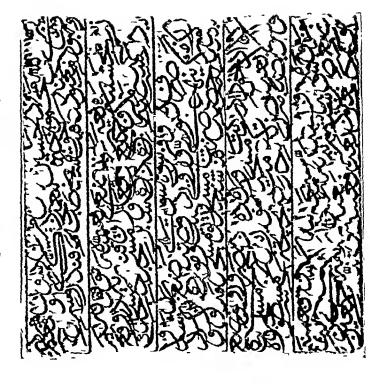
And in it he constructed a mosque, and what he did is really justifiable

*See Kulliyat i Kātibī, fol 237 a, Manuscript No 171 in the Oriental Public Library at Bankipore



Scale 11

(b) Inscription on the Mangalwar Gate near the Municipal Office, Ahmadnagar





For the date of its construction, the old man of wisdom wrote,

This blissful place, this spot has good water and air

Look at the chronogram in the last hemistich yields 971 H (1564 AD)

Plato V (b)

No 3385 Over the Mangalwar gate near the Mumcipal Office

TRANSCRIPT

وقف ممود تقونا الے الله المه دو حدات عاقب محمود حواجه - سس شاة المحاطب بدعمتهاں تمام دکان عداد و کاروان سرای و حمام واقعه در ناوار پنت کدنه داراا سامانه احمد نگر وحمیع آبادی ۱۰ یم باقع دموضع ساور دوای مستد بعیمته و قناة حاویه در مستد موقوده واقع در ناواو میکورکه ماحمل ایدیا صوف عمارة صروری و فرش و روشنای مستد و قناة شود و تولدت و دمدی مستد و مواضع مدکور از اولاد آن داشد و اولاد اولاد حود نظا بعد نظی دارد که عایب حدمت مداد و اعماره نتا موده انتهه ویاده در صوف حرح مستد مدر مارو و روی مواضع از مواضع مددوره حاصل شود بدو تعلق دارته باشد مین در سرت مدر مستد مدر المالیکة والداس احمدین - وقع دلك می ۱۵۰۰ م

THANSLATION

Eliwaja Husain Shāh, entitled Ni'mat Khān, may his end be laudable', in order to get nearness to Allāh, the Worshipped, made this endowment consisting of all the confectionary shops and carvansarai and Haminām (i.e., bath) situated in the Bāzār named Panjshanbah (i.e., Thursday) in Ahinadnagar, the seat of government, and all the cultivated portions of Na'im Bāgh situated in the village of Sāvar, for the Na'imiyyah Masjid and the running conduits in the endowed mosque in the said Bāzār, so that the income of these may be utilized for the essential repairs, for the carpets and lighting of the mosque and for the conduits. And the trusteeship and the work of keeping the accounts of the mosque and the said villages, will rest with his children, and the children of his children, generation after generation. After defraying completely the expenses connected with the services of the mosque and its repairs, the balance of the income of the said villages should belong to them. He who changes it after hearing it, may the curse of Allāh, the angels and men be on him. This happened in the year 980 H (1572-73 A.D.)

The name of the village Savar cannot be traced The donor, Ni'mat Khan, is the same who is referred to in inscriptions No 3386 87 and No 3374, which please see

Plato VI (a)

No 3371 On a stone fixed in a wall of the Judge's Court

TRANSCRIPT.

دام آن از حوبی آب و هوا هد مرم دستش اینت دن مشهور داد دود دعمت خان جو ساعئ دنا سرمهای از همه مشرورداد حواستم تاریخش از پدر خرد گه ، یا رب تا اند معمور داد

c 2

TRANSLATION

Its name, on account of the pleasantness of its water and air,
Became Farali Bakhsh (i c, bestower of joy), may it be known thus!
As Ni'mat Khān made efforts for its foundation of this garden,
May his efforts be commended!
I sought its date from Wisdom,
He said, "O God, I cep it inhabited till elernity"

This inscription originally belonged to the Farah Bahhsh Garden which is now known as Farch It was laid out by the same Ni'mat Khan whose name occurs in the two preceding ins-The last hemistich, which forms the chronogram, is unfortunately so decayed that it is not possible to give any accurate reading of it If however my reading is correct, انه صعمور ناد would yield 981 (1576 77 AD) as the date of its construction يارت كا There is a reference to this Garden in the Burhan i-Ma'athir, as translated in the Indian Antiquary, Vol LI, p 236 The account of this Garden given in the Ta'rīkh i-Firishta, Vol II, p 143 (Newal Kishore ed) is worth reproduction in full. In the account of Murtazā Nizam Shāh, it is said. "One of his memorials is the Farah Bakhsh Garden, the foundation of which was originally laid by Chingiz It was built under the supervision of Ni mat Khan Samnani, and was completed in the year 982 (1574-75 AD)—the text gives 902 which is evidently a misprint When Murtazā Nizām Shāh went to that Garden for amusement, it did not appeal to him He dismissed Ni'mat Chan from the post of Superintendent of that Garden, and instructed Salabat Khan to pull down the building, on which immense sums of money had been spent, and to construct another in its place Shah Ahmad Murtazā Khān Ānjū, has composed the following chronogram about this matter —

Inform the dancers and singers, O King! Visit the Farali Balhah Garden, O King! For the date of its construction, expel Ni'mat Khan from the Farah Bakhah Garden

(The chronogram is formed by taking out the numerical value of عمت حال te, 1211 from the numerical value of عمد دe which is 2193, leaving 982 (1574-75 AD) as the date of the construction)

When the building of the Farah Bakhen Garden was completed a second time in the year 991, Salābat Khān held a great feast in it

(Here follows a Qasīda by Malik Qummī, in praise of the Garden)

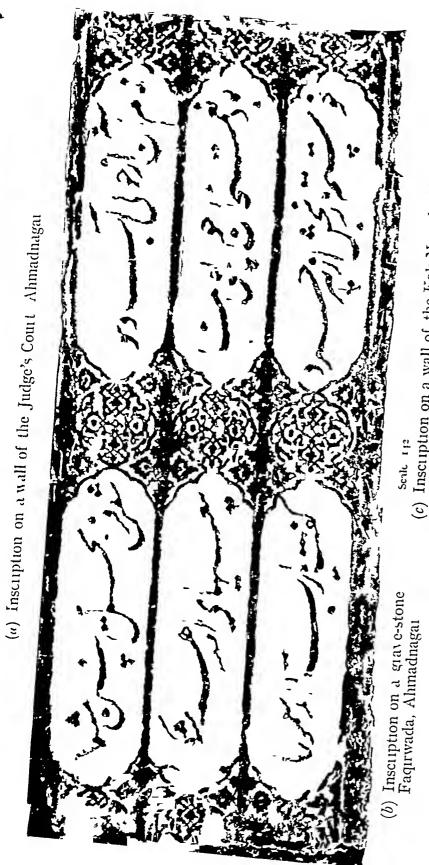
From this account by Firishta, it appears that the inscription which is at present fixed on Chingiz Khān's palace (now used as the Judge's Court) belonged originally to the Garden which was pulled down by order of Murtazā Nizām Shāh Although the date according to my reading of the chronogram differs by 2 years from that given by Firishta, there is no doubt that the inscription belonged to the Farah Bakhsh Garden

Plate VI (b)

No 3369 On a gravestone in Faqīrwāda

TRANSCRIPT

وا عدور وريعاً و من العدم واما ال كل من اصحاب اليمدن فسلام لك من اصحاب الدمدن الرابع من اصحاب الدمان الرابع مرحومة معدورة سدر عودشاة دد ١٠ حدب شاة في وابع م شرشهر شوال سدة تسعدن و مسعماته سده مه ١٩٩٠



(c) Inscription on a wall of the Kalı Masjıd, Ahmadnagar Seale 1 12





TRANSLATION

Happiness and bounty and a garden of bliss And if he is one of those on the right hand, then peace to you from those on the right hand $(Qur^2\tilde{a}n, lvi, 89\ 91)$ The date of the death of the pitied and the pardoned wife of 'Arabshāh, daughter of Habīb Shāh, on the fourteenth of the month of Shawwāl, year nine hundred and ninety Year 990 (1582 AD)

Plate VI (c)

No 3378-79 On two stones let into the wall of Muntajibu'd-Dīn's Mosque known as Kāli Masjid, in Burād Galī

LHANSCRIPT

فروران مستعدے از نور معنون نسعی رحمد سده منتب ، شد پی ناریم انمامش حرد ناف سنای آن رسند منتب شده سده ۹۹۶

TRANSLATION

The mosque resplendent with the light of the Worshipped,

Was constructed by the effort and evertion of Sayyid Muntajib (i.e., the chosen Sayyid)

For the date of its completion, Wisdom found,

Its construction was due to Sayyid Muntajib Year 994

The chronogram in the last hemistich yields 994 (1586 A D)

Plate VII (a)

No. 3376 On a stone fixed in the inner wall of Bastion No 1, Ahmadnagar Fort.

TRANSCRIPT

معمد عربی کاب روی هر دو سواس ، که ی که حاک دوش ۱۰ ساک بر سواو در در در العاندین در عمل دواب والا حداب دواب اسمعد العالدین مسعد میر وی العاندین

TRANSLATION.

Muhammad of Arabia who is the glory of both the worlds,

He who is not the dust of his door, may dust be on his head!

(This mosque) was completed during the government of the Nawwab of exalted threshold Nawwab Ismā'il Khān 1083 (1672-73 AD)

Founder of the mosque Mir Zainu'l Abidin

Note —This stone apparently does not belong to this bastion as there are no traces of any mosque on it I could not trace any reference to this Nawwab in the historical works of that period.

Plate VII (c)

No. 3389 On a stone fixed on the Karanja

TRANSCRIPT

ددده دادشاه محى الدس كمديس معر حواه ساحب حوص از نوحه احمد آب آزرد بهر حلق الله حستم از پدر عمل بارتخش گفت الحوص في سديل الله

TRANSLATION

Slave of the Bādshāh Muhnyu'd-Dīn
The lowhest of well wishers,
Constructed a reservoir of water by the favour of Ahmad,
(And) brought water for the people of Allāh
I sought its date from Wisdom,

He said, the reservoir in the way of Allah

The chronogram in the words الترص في سايل الله yields 1103 (1691-92 A D) which was the time of Aurangzeb Muhīyu'd-Dīn in the first line therefore stands for Muhīyu'd-Dīn 'Ālamgīr by which name Aurangzeb was commonly known in the Deecan

Plate VIII (a)

No 3381 On a Tomb in the compound of the Kamani Masjid

THANSCRIPT

حال دحدا داد امير رمان همب از در همه عالم علم مصرع ناريم رفانش شار رف ، قويت نگ حهال كرم

I HANSLATION

The Amir of the time gave his life to God,
His determination is known all over the world
Hear the hemistich of the date of his death
Departed Qawi Jang, the world of generosity 118

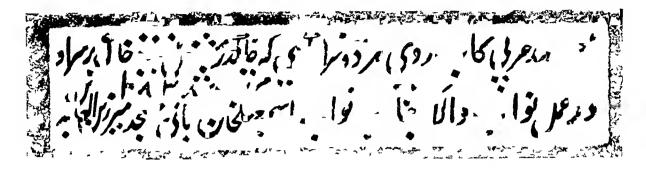
The last hemistich forms the chronogram and yields 1188 (1774 75 A.D.)

Qawi Jang was the Nizām of Haidarābād's commandant of the fort of Ahmadnagar. He was bribed by the Peshwā to surrender the fort to him in 1759 See the Ahmadnagar District Gazetteer, p 404.

Plate VIII (b)

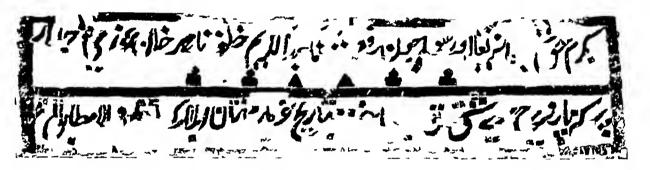
No 3373 On a loose slab of stone lying in the Civil Court

(a) Inscription on a bastion of the Fort, Ahmadnagar



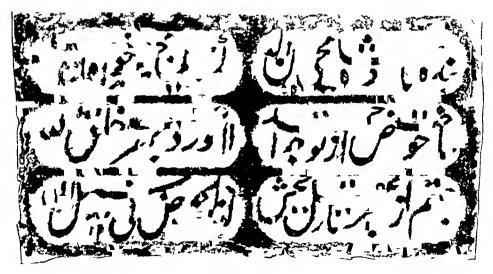
Scale 166

(b) Inscription on the Eastern bastion of the Fort at Painer, Ahmadnagar District



Scale 166

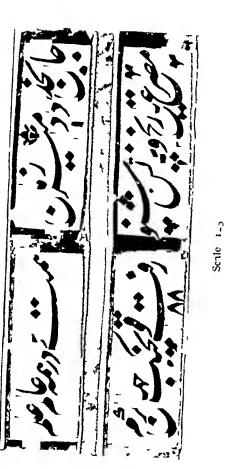
(c) Inscription on the Karanja, Ahmadnagar



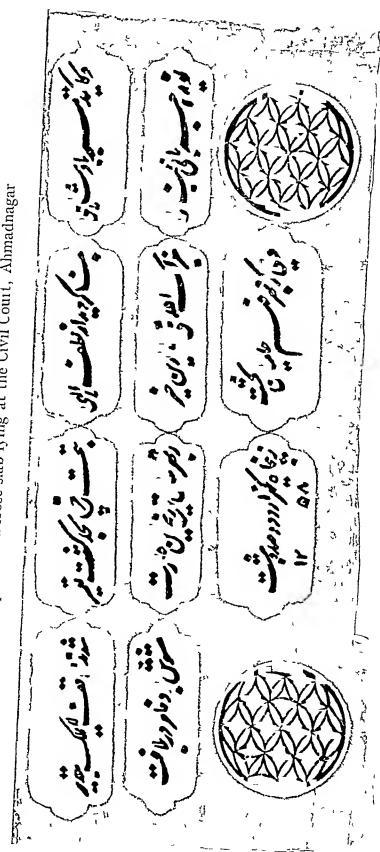
Scale 166



(a) Inscription on a tomb in the court of the Kamani Masjid, Ahmadnagar



(b) Inscription on a loose slab lying at the Civil Court, Ahmadnagar



1 [

TRANSCRIPT

دیکا دد (دیکیس) مسحد بادیشاهی بر بیال گردید او اطاعه الهی به استخد کست تعمیر شدند الوقه برلا یملک ددهدیر نود در در در الی ای میارد حواک الله می الدارس عنوا در دیر سال ناریج این عمارت مشرش بود حاطر در دلاعب ولی کر دیر میم عامدان گشت و بستاه یکهوار و در صد و هشت ولی کر دیر میم عامدان گشت و بستاه یکهوار و در صد و هشت

TRANST ATION.

The shops (2) attached to the royal mosque, Have been constructed by the grace of God

They have been constructed from the (funds for the) expenses of the mosque,

And have been made into an endowment which is no one's property, by Divine decree.

(Convey) tidings of reward to the builder of the structure,

May Allah reward him well in both the worlds !

For the year of the date of this building

(My) mind was disturbed in eloquence,

But as it was for the understanding of the common people, it became,

In addition to fifty, one thousand, and two hundred and eight 1258 H (1868 69 A D)

Inscription at Parner, District Ahmadnagar

Plate VII (b)

No 3398 On a stone fixed on the eastern Bastion of the Fort

TRANSCRIPT

یکرم حق سنحانه نعالے و رسوله حول رفعت مآت عدہ الکریم حله ، ناهر حال عوری فو مدار سکدہ پاردنر نرج سوی شرق مرنب سلحت نناریم عوہ رصصان المنارک سنہ ۲۹ والا مطابق سنہ ۱۰۹۳ سکدہ پاردنر نرج سوی شرق مرنب سلحت نناریم عوہ رصصان المنارک سنہ ۲۲ والا مطابق سنہ ۱۰۹۳ سکدہ پاردنر نرج سوی شرق مرنب سلحت نناریم عوہ رصصان المنارک سنہ ۲۲ والا مطابق سنہ ۱۰۹۳ س

By the grace of God, the Glorious, the Supremely Exalted, and of His Apostle The refuge of elevation, 'Abdu'l-Karīm, son of Nāhar Khān Chūrī, Faujdār (Commander of the Fort), resident of Parner, constructed the bastion on the eastern side, on date the first day of the auspicious Ramazān, year 26 of the reign, equivalent to year 1093 (24th August, 1682)

The latter part of the inscription is much worn off and my reading of the date is only tentative

Inscriptions at Madhi, District Ahmadnagar

Plate IX (a)

No 3396 On the dargāh of Pīr Shāh Ramazān, above the west door

TRANSCRIPT

درگاه پدر شاه رمصان بنده درگاه قدم نوسی کهندی راو دنهار و پیلاحی کایکوار و جنماحی بهک سانوب بتاریج پنجم شهو صفر سنه ۷۱ (؟) مملی

TRANSLATION

Dargāh of Pīr Shāh Ramarān The slave of the dargāh, foot-kıssıng Khāndī Rāo Dabhār and Pīlājī Gāekwār and Ohīmājī Bhagat Sawant, on date 5th of the month of Safar, year 71 Faslī (?)

The date cannot be read correctly For an account of Khāndī Rāo (died 1720), and Pīlājī Gāekwār (died 1732), see Grant Duff's History of the Marathas (1921 ed)

Plate IX (b)

No 3397 Over the door of the Chilla

IRANSCRIPT

درگاه شاه رمصان بنده درگاه قنم نوسی کهندی رای دنهار شینا پنی پلاحی کای کوار و حیماحی بهکب سا*رنب این* (۲) حدمت کرد بناریج نیمسم شهر ص^یر سنه ۷۱ مسلی

I HANSLATION

The dargāh of Shāh Ramazān The slave of the dargāh, foot kissing Khāndī Rāo Dabhār Shīnāpatī, Pīlāji Gāekwār and Chīmājī Bhagat Sāvant, performed this service, on date 20th of the month of Safar, year 71 Faslī (?)

The date in the inscription is worn off and it is not possible to decipher it correctly. It cannot in any case be 71 Fasli, but as Pilāji's name is mentioned, it must be about the same date as that given in the previous inscription.

Plate IX (c)

No. 3393 Above the south door

TRANSCRIPT

رالا مدر کهاندی رار دنهاره سندا پتی

TRANSLATION

Of exalted dignity (Wālā Qadr) Khāndī Rao Dabhārah Sīnāpatī

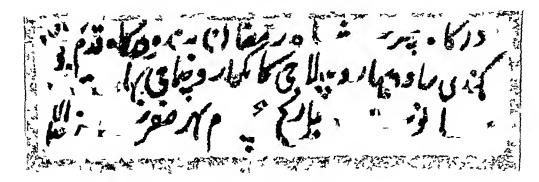
Plate IX (d)

No 3394 Over the east door

TRANSCRIPT

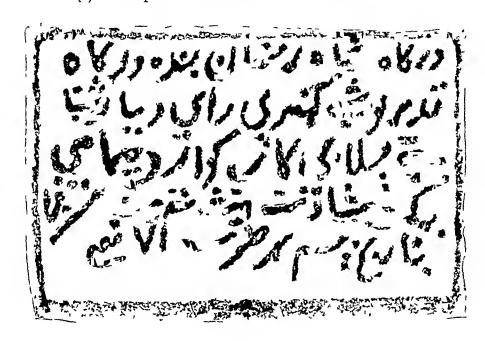
ديدا حادهو حدما ولد دابعي ساود ديسمكهه وصده دارة سركار حدير سركرة (؟) خادم

(a) Inscription on the Western door of Pir Shah Ramazan's tomb at Madhi, Ahmadnagar

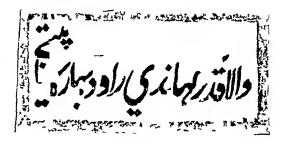


Scale 2

(b) Inscription on the Chilla in the same tomb



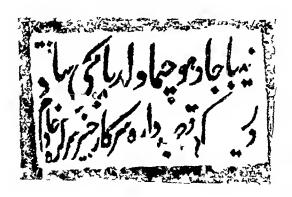
(c) Inscription on the Southern door of the same tomb



Scale '125

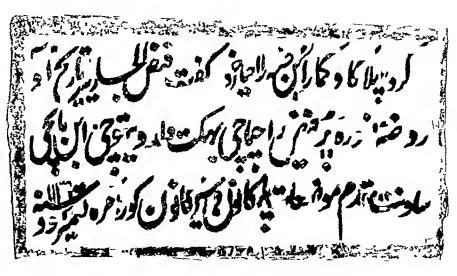
Scale 2

(d) Inscription on the Eastern wall of the same tomb



Scale 125

(ϵ) Inscription on the Southern door of the same tomb

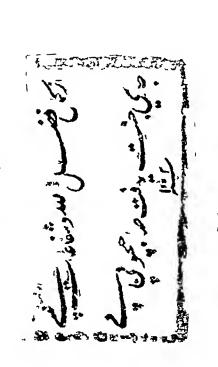


Scale 166



(b) Inscription on a tomb behind the Jami Masjid





(d) Inscription on the Western Gate of the shrine of Khwaja Muhammad Sadiq, Sangamner



Scale 125

Nībā (Nimba) Jādhav Chīmā, son of Bābjī Sāvant, Desmukh of the village of Dhar, in Sarkar Junner, the cobbler servant (?)

The word سرگرة (sarkarah) means cobbler and if my reading is correct it is probably meant to convey humility

Plate IX(e)

No 3392 Above the south door

TRANSCRIPT

کود بیلا کار کمار ایس روصه و احیا عود گفت میس التجاری باریم او روصه و ایس روصه و ایس روصه و ایس باری ساوی ساوی روصهٔ میوره پر میس و حیما حی یک و رای وییموحی ایس بایسی ساوی مقدم موضعات بارگانون و سرکانون کور آمتره بعمدر نمود سنه ۱۱۳۹

'I RANSLATION

Pīlā Gāo Kumār (Pīlājī Gāekwār) restored this Rauza, Wisdom Spoke its date, "Continuous beneficence"

(This) illustrious Rauzā, full of munificence, was constructed by Chīmājī Bhagat, son of Vithūjī, son of Bābjī Sāvant, Muqaddam of the villages of Pārgāon and Sirgāon Gor Āmrah (Gor Umrah), year 1139 (1726 27 A D)

The chronogram in the words even in late is violds 1140 (1727-28 AD), but the date given in numerals at the end of the inscription is 1139. Further it is not clear whether the date is in Hijra or Fasli era. Though the inscriptions given above are not of much historical importance, they show the reverence in which the Maratha leaders mentioned in them held Pīr Shāh Ramazān

_ Inscriptions at Jamkhed, District Ahmadnagar

No 3469 In the Jami' Masjid

Plate X (a) TRANSCRIPT

ور رمان شاه عالمگدر شاه دامدار دد حدارد حان احدر حدّر درلدمآت ر اهدمام حان عالی سد صرد ، مستدن ، از دی باردم از کردم دسی فکر صواف دادگ رد صودن علی داردم آن در گوی رزد مستدد حامع نقایم صحمع گدم ثواف فمرالدین دسعی حان ر حهد کمال کرده نعمدر این دنای اوج خلال

TRANSLATION

During the period of Shah 'Alamgir, the illustrious lung,

Kl udawand Khan was a generous chief, the support of the empire,

By the management of the evalted Khan this mosque was completed,

Ŋ

For its date I did much right thinking

The Mu'azzın shouted, "'Alī, it is better if you say its date without delay,

A Jāmi' Masjid in form but in reality a collected treasure of reward "

Qamru'd Din by the efforts of his soul and excessive endeavour,

Constructed this structure of height and glory

If I have read the chronogram in the last but one verse correctly, the date of the construction of the mosque would be 1099 H (1687-88 A D)

Plate X (b).

No 3471 On a tomb behind the Jämi' Masjid

IHANSCRIPT.

TRANSLATION

By the perfect grace of Allah and the intercessions of the Prophet, Sahibjiū Bibī found a place in paradise Year 1102 H. (1690 91 A D)

Plate X (c).

No 3470 On another tomb behind the Jämi' Masjid.

I HANSCRIPT

1111 000

'I HANSLATION.

Qamru'd Dīn was a celebrated man,

He was pious, affable, and respected.

Without doubt, the date of his death is

He was the portal of the desires of the high and low. Year 1111 (1699 1700 A D)

This Qamru'd Din seems to be the same person who is recorded in inscription No. 3469 to have constructed the mosque

Inscriptions at Sangamner.

Plate X (d)

No, 3477 (a). On the outer wall near the west gate of the dargah of Khwaja Muhammad Sadıq

(a) Inscription on the outer wall of the Dargah of K Muhammad Sadiq, Sangamner

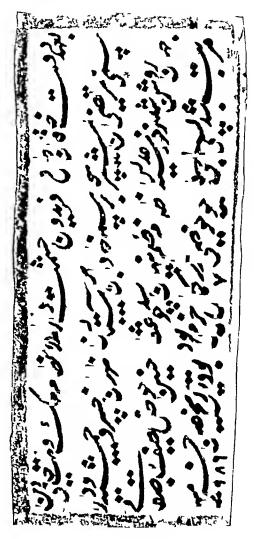


(b) Inscription on the gateway of the Kharda Fort, Ahmadnagar District



Scale 125

(c) Inscription near the cistern of the Mosque of Diwan Ahmad, Junnar, Poona District



Scale 16



درگهی صاحه ، کرامه ، در معارک ساعنی مای را بهر ریارت حل مشکل حاحتی مسکل آسان می شوند این حواحگان نفسته مسکل آسان می شوند این حواحگان نفسته و ترکنی آنکه در سدر و سعر حون ار بحارا آمدید مطهر اهل ولاد اداشت حاه و مشمنی سلحب کامل عارب اس رومه ایدر سال بلک ، یکهوار و یکمه و همیانه نود از هموری

IRANSLATION

The darguh of the master of miracles, in an auspicious hour,

To the people a visit to it is the achievement of their most unattainable desires

These Nagshbandi Khwajas solve difficulties,

O Khwāja, O lord ' avert trouble by your grace and blessing

When he returned from his travels to Bukhārā,

The manifester of the lord of sanctity, who possessed dignity and magnificence

The 'Arif of this Rauza completed it in an auspicious year,

(When) it was one thousand one hundred and seventy from the Flight

The date given in the last line is 1170 (1756-77 A D)

The language of the inscription is stilted and confused. The Ahmadnagar District Gazetteer, p 737, incorrectly gives the date of the death of Khwaja Muhammad Sadiq as 1070 A H Kliwāja Muhammad Sādiq was probably the tutor of one of the Mughal Emperors as implied by the fourth line of the inscription Also see the Indian Antiquary, Vol IV (1875), p 350, where the text of this inscription is given but the chronogram has been incorrectly translated

Plate XI (a)

On the outer wall of the dargah of Khwaja Muhammad Sadiq, south of the No 3477 (b) gate

TRANSCRIPT

اس درگاه مُ حمرت حواحة محمد صادق از فرزندان حمرت قمل ، الاقطاب سند محمد بحاري عرف خواحة مهاوالدس . . . او مورددال حصوب اصام حس العسكوي معووب كرحي

TRANSLATION

This is the $darg\bar{a}h$ of Khwāja Muhammad Sādiq, a son of Hazrat Qutbu'l $Aqt\bar{a}b$ Sayyid Muhammad Bukhārī, known as Khwāja Bahā'u'd Dīn who was a descendant of Imām Hasan 'Askarī Ma'rūf Karkhī

Inscription at Kharda, District Ahmadhagar

Plate XI (b)

No 3472 Inscription over the gateway of the Fort

ا أمم الله الرحمي الرحام

در ایام موحنده موحام (مارت و انالب موند ، واحه ملائحی نناکتر (ندالکر) دیسمکیه و دنستاندنه و مقدم و سننهنه و میشد که مقدم و سننهنه و میشد کندان ملعه مقدم و سننه و مهاجن وعنوه قدمه معاون به و میشود کندان سنه ۱۱۵۳ مصلی، مطادی سنه ۱۱۵۹ هجوی بو احداث سامان

TRANSLATION

In the name of Allāh, the Beneficent, the Merciful During the days of fortunate end of Rāja Saltānjī Banālkar of the diginty of amīr and governor, the Dīshmukh, Dīshbāndia, Muqaddam, Seths and Mahājans, etc., of the village of Sixtan (?) Parganah Jamkher, Sarkār of Ahmadnagar, of the province of auspicious foundation, the fort named Saltān Durg (?) in the abovementioned village, was renewed on 25th of the month of Sha'bān, year 1153 Faslī, equivalent to year 1159 Hijrī (1746 A D)

Rāja Sultānjī, known as Banālkar among the Marathas, whose real name was Bachchajī Nā'ik, was the grandson of Anangpāl who was one of the most powerful remindars of the Decean At first he took up service under Rāja Sīhū, as commander of his army, but during the governor generalship of Nizīmu'l Mulk Āsaf Jāh, he entered the imperial army and was given the rank of commander of 7,000 He held the district of Bir and some parts of Fathābād and Berar as a fief from the Mughal Emperor He died in 1161 H (1718 A D) See Ma'āthīru'l-Umarā, Vol II, pp 338-40

Inscriptions at Junnar, District Poona

Plate XI (c).

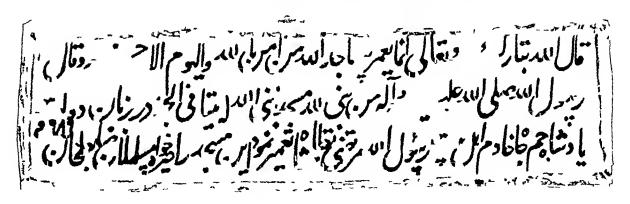
No 3431 Near the cistern of Diwan Ahmad's Mosque

TRANSCRIPT

TRANSLATION

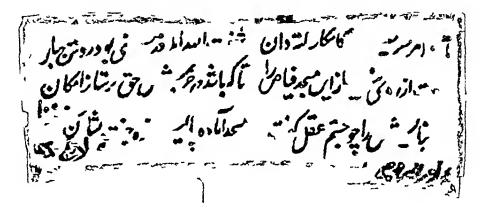
During the reign of the just Khāqān,
Of Farīdūn's magnificence and Dārā's conciliation,
Administrator of the country, defender of the faith,
Namesake of Murtazā, who was a hon in the field of battle,
At his threshold, like servants.

(a) Inscription on the Gaundi-ki-Masjid, Junnai



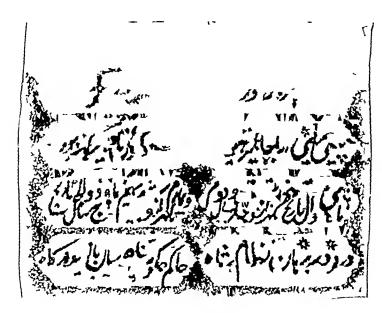
Scale 1-5

(b) Inscription on the Madai Chhalli-ki-Masjid, Junnar



Scale 166

(c) Inscription on a pillar of the Kamani Masjid, Junnai



Scale 166

(There are) thousands of Khusraus, Jamshīds and Dārās

The world is illuminated by the sun of his justice,

The darkness of oppression has become concealed like the 'angā,

Such a pleasant eistern, of (numerous) attributes,

Was completed by the efforts of Hājjī Āgā

As the eistern was the perfection of festivity;

Its date shall be "the fountain of festivities" 986 (1578 79 A D)

It is stated by the local people that this inscription was brought from the ruins of some ancient buildings to the south-west of the Jāmi Masjid and fixed at its present site

The ling mentioned in the inscription was Murtazā Nizām Shāh of Ahmadnagar who ruled from 973 to 996 H (1565 1588 A D) The name of Hājjī Āqā is not mentioned in any history of the period

Plate XII (a).

No 3432 In Gaundī kī Masjid

TRANSCRIPT

قال الله نتارك و تعالى انما فعمر مساحد الله من آمن بالله و الدوم الأخروقال وسول الله صلى الله عليه و آله من بدى لله مستعداً بنى الله له بنياً في التعدة در ومان دولت بادشاه حم حاة حادم اهل بنب وسؤل الله موضى بطام ساة فعمدو بمود ابن مستعد وا حدر حواة مسلمانان مانطتان في ٩٨٩

IKANSLATION

Allāh, the High and the Blessed, said —Only he shall visit the mosques of Allāh who believes in Allāh and the latter day (Qur'ān, ix, 18) And the Messenger of Allāh, may Allāh bless him and his family! said — He who builds a mosque for Allāh, Allāh will build a home for him in Paradise During the period of the rule of the king having the dignity of Jamshīd, servant of the family of the Messenger of Allāh, Murtazā Nizām Shāh, Zābit Khān, the wellwisher of the Muslims, built this mosque, in 989 H (1581 A. D)

Plate XII (b)

No 3435 In Madar Chhalla ki Masjid

TRANSCRIPT

مست (؟) ار رربی بنار ایس مسعد مناص را باکه باشد در حردمش حق پرستان را مکان مسعد مناص را مکان مسعد عمل گفت مسحد الله آناده باکنوه حد ، بشان را حو مسم عمل گفت مسحد آناده باکنوه حد ، بشان با مدر در در مردمش می از حو مسم عمل گفت مسحد از می بیشان با مسته ۱۰۲۰ (۲)

, ,TRANSLATION

. . . fortunate, sagacious,

Shafaqatu'llah, who.....

He constructed the Fayya? mosque by way of supplication,
That its four walls may be the resort of the worshippers of God
When I searched for (the date) of its foundation, Wisdom said,
The populated mosque, chaste, and like paradise Year 1020 (1611-12 A D)

The numerical value of the chronogram in the last hemistich is 1019 (1610 11 A D) which is one year short of the date given in numerals. As the stone is very worn off, and neither the chronogram nor the date in numerals is clear, it is not possible to say which of the two dates is correct'

Plate XII (c).

No 3439 On a pillar of the Kamani Masjid, on the Shivneri Hill.

'LHANSCRIPT

تعلی مسعد ددست و دوم ماه شوال تاریخ یکهوار به سی و حهار سال و تمام شد بهم ماه دواله مه تاریخ یکهوار و بیست و پدم سال در دور ترهان نظام شاه حاکم حکوم ، پداه معان تاریخ درگاه . . .

TRANSLATION.

The foundation of this mosque was laid on the twenty-second of the month of Shawkāl, year one thousand and twenty-four, and it was completed on the ninth day of the month of Zu'l-Hijja, year one thousand and twenty-five, during the reign of Burhān Nizām Shāh and administration of the officer of the State, the support (lit refuge) of government, Miyān Bārbud

Plate Xlif (a)

No 3440. On a pillar of the Kamānī Masjid, on the Shivneri Hill

TRANSCRIPT

ان المعمل من تله علا تتنفوا مع الله احدا . . وسول الله صلى الله عليه و آله تومان توهان عظام سُاه شهور سنة ١٠٢٥ . . . الواثق تعنانه ، وحماني عنتو عادل حنكنس عانى منان ناريد . .

LHANST ATION

That the mosques are Allāh's, therefore call not upon anyone with Allāh (Qur'ān, lxxii, 18)

The Messenger of Allāh, may Allāh bless and assoil him! and his family!

During the period of Burliān Nizām Shāh, son of Murtazā Nizām Shāh, Snahūr San 1025

Secure in the favour of the Beneficient, 'Ambar 'Ādil of Chingīs Khān Miyān Bārbúd

The inscriptions on the Kamānī Masjid are important as they furnish very valuable historical information. According to these inscriptions, the mosque was built in the reign of Burhān Nizām Shāh, son of Murtazā Nizām Shāh in Shahūr San 1025 which is equivalent to 1625 A.D. This Burbān Shāh is not mentioned in any work on history except the Basātīnu's Salātīn. He was the son of Murtazā who was raised to the throne in 1009 (1600 A.D.) after the capture of

(a) Inscription on a pillar of the Kamani Masjid Junnar

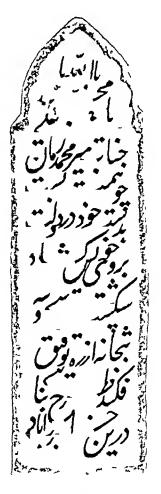


(b) Inscription on the Eastern Gate of Dagar Ghodhi, Junnar

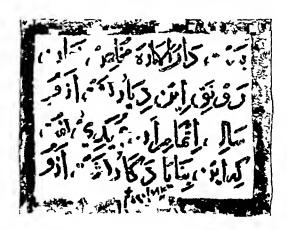


Scale 125

- Scale 125
- (d) Inscription on the Jami' Masjid at Ghoda, Poona District

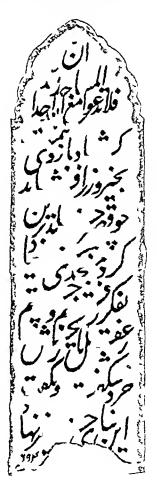


(c) Inscription on the outer wall of the Municipal Office, Junnar



Scale 166

(e) Inscription on another side of the same pillar



Scale r



Ahmadnagar by the Mughals The date of the death of Murtazā or of the accession of Burhān is not given but as the Basātīn mentions the name of Murtazā up to the year 1020 (1611 A D), it can be safely assumed that Burhān continued to rule up to that date Burhān was put to death in 1041 (1631 A D) by Fath Khān, son of Malik'Ambar in order to please the Mughals For further information see the Epigraphia Indo-Moslemica, 1919 20, pp 12 13

The date given in the inscription, Shahūr San 1025, is equivalent to 1625 A D For a note on the Shahūr San and comparative tables giving Shahūr Sana, and Hijra dates, see my book entitled Bijapur Inscriptions, Memoir No 49 of the Archæological Survey of India, Appendices I and II

This inscription also shows that Malik 'Ambar was a slave of Chingiz Khān (one of the important noblemen of Murtazā Nizam Shāh, son of Husain Nizām Shāh), and that he continued to style himself as such even during the days of his glory

The Kamānī Masjid is situated at the foot of the upper hill in the group known as the Shivneri Hill. The mosque is in ruins and nothing remains of it except a few walls and two minarets connected by a flying arch which clings to them for about ten feet and then stretches to a height of about fifteen feet above the roof

Plate XIII (b).

No 3430 Over the east gate of Dagar Ghodhi

IHANSCRIPT.

ىدە، دارگاه سىجانى يامون ملك مىنر ھىگئر ھانى مى سە، ثلاب و ثلثىن و الم

TRANSLATION.

A slave of the glorious court, Yāqūt, who is a servant of Malik 'Ambar Chingīz Khānī In the year one thousand and thirty

The date appears to be in the Hijra era and is equivalent to 1633 A D

Plate XIII (c)

No 3436 On an outer wall of the Municipal Office.

LHANSCRIPT.

د ست دار الامارة اصعلص حان رونق اس دیار گرد ارو سال انمام آن عددنی گه ۱۰ که این نا یادگارگش ارو

TRANSLATION.

Mukhlis Khān built this royal residence, It became the ornament of this land, 'Ubaidī said the date of its completion, That this building is a monument of his. Year 1084.

Mukhlis Khān who built this court was a Mughal nobleman and was probably the one who is noticed in the Ma'āthīru'l-Umarā, Vol III, p 641

The words ایس سا یادکار کشب ارر form the chronogram and yield 1084 (1673-74 A D)

Plate XIII (d) (e)

Inscription at Ghoda, District Poona

No. 3128 29. On two pillara of the Jami' Masjid

TRANSCRIPT

On the north side pillar

يا الله يا محمد يا على

حنات مدر محمد رمان چو غد ، دئت دنست خود در درا ، برری خویش کشاه شکست سی و سه بنجانه از ره تومدی کشاد طوح بناے درین خوات (باد

On the south side pillar.

ال المساحد لله ولا تدعوا مع الله احدا

کشاه بارری همت بعدر و رو افشانه جو قصو خله برس کوه مسعدے بدیاه بعکر وقد و دستم و عقل تاریخش خود شکعت و بکعت این بدای دیودهاه عمل و عقل تاریخش

TRANSLATION

On the north sule pillar

O Allah! O Muhammad! O Ah!

When Mir Muhammad Zaman made up his mind,
He opened the door of prosperity on himself with his own hand
He demolished thirty-three idol temples (and) by divine grace,
Laid the foundation of a building in this abode of perdition

. On the south side pillar

That the mosques are Allāh's, therefore call not upon any one with Allāh (Qur'ān, Ixxii, 18)

He opened the arms of magnanimity with goodness and scattered gold,
(And) laid down the foundation of a mosque like the palace of paradise.

I went in contemplation and sought its date from Wisdom,
Wisdom was astomshed and said, he built this blessed building 994.

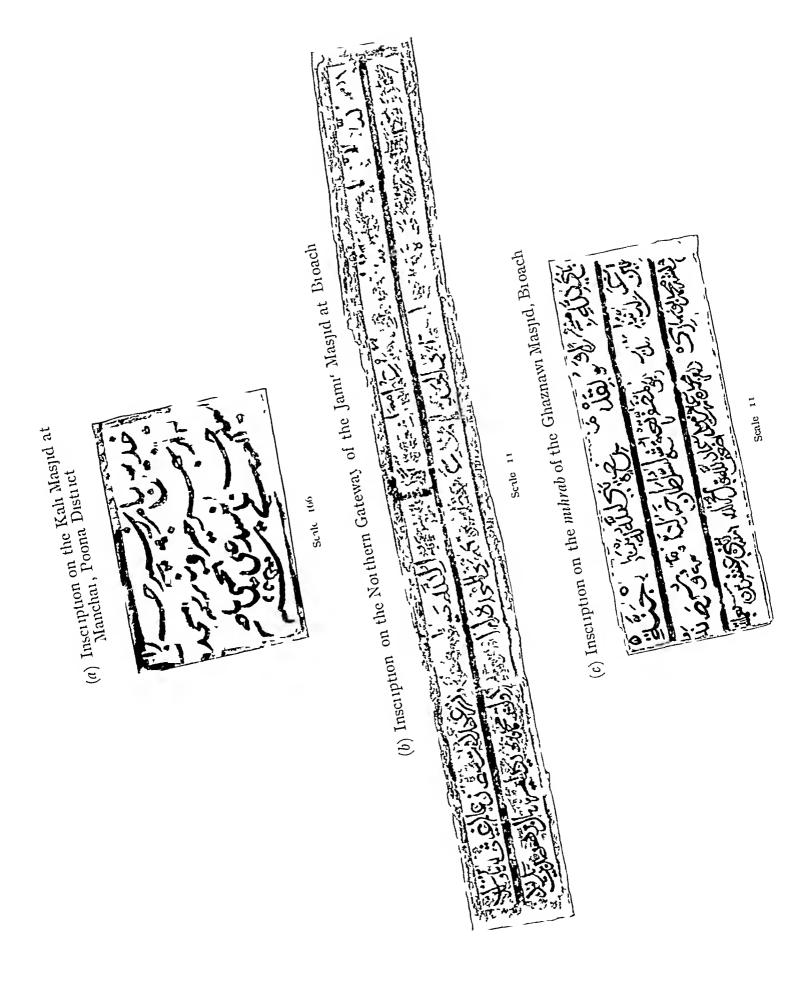
The chronogram is formed by the words ابن سای حبر بها and yields 994 (1586 A.D.)

Inscription at Manchar, District Poona

Plate XIV (a)

No 3442 On Kälī Masjid 🗥

Į,





TRANSLATION

O God! forgive Sayyid Hasan,

For he has constructed this mosque for benefaction
Sayyıd Hasan, son of Sayyıd 'Alī, al-Husainī, descendant of Fātima

year 995 (1587 A D)

Inscriptions at Broach

Broach is a very ancient town and its history has been traced as far back as the fourth century before Christ It was an important port in ancient times and was, as such, visited by Arab traders long before its conquest by 'Ala'u'd-Din Khalii in the year 1297 When Gujarat declared its independence under Sultan Muzaffar Shāh in 1391, Broach became the headquarters of a dis-Being a flourishing sea-port, the Portuguese coveted its possession and plundered it in 1536 and again in 1546 When Muzaffar Shāh III was set up as a Sultān in 967, the kingdom was divided among the powerful nobles, and Broach fell to the share of Rustam Khān, nephew of Chingiz Khān, who after a few years assumed the title of king. After the death of Chingiz Khān in 975 (1567 A D) Ibrāhīm Husain Mīrzā, a descendant of Sultān Tīmūr and thus connected with the royal family of the Mughals, contested the possession of Broach with Rustam Khān, also entitled Chingiz Khān In 980 (1572 AD) Akbar conquered Gujarat and henceforth Broach became a part of the Mughal empire About the year 1134 (1721 A D) when Nızāmu'l Mulk Āsaf Jāh was the governor of Gujarat, Broach was placed in charge of 'Abdu'llah Beg, with title of the Nik 'Alam Khān He founded a short lived dynasty of Nawwābs of Broach and when he died, his son Mīrzā Beg succeeded to his position and title On the death of Mīrzā Beg in 1166 (1753 AD), the succession was disputed, and Sayyid 'Idrus, the head of an influential Sayyid family of Surat, espoused the cause of Mirza Ahmad Beg, a grandson of 'Abdu'llah Beg, and placed him in possession of Broach Mīrzā Ahmad Beg died in 1768, and was succeeded by his son Māzād (?) Khān the last of the Nawwābs of Broach Māzād Khān was defeated by the English in 1772 when Broach became a British possession 2

Plate XIV (b)

No 3130 Above the inner gateway of the northern entrance of the Jāmi' Masjid

TRANSCRIPT

[ر قال رسول الله] - من ندى لله مستحداً بقدر مقتم فظاء ندى الله له بنداً في التعدة درعهد دولت ساطان عالم عيات الدينا والدين . . . درك سه متعمد تونماري . . . سال در هقدم د سب يك بود

TRANSLATION

In the name of Allāh, the Magnificent, the Merciful [The Prophet has said] —Whoever builds a mosque for Allāh even if it is as small as the nest of a sand grouse, Allāh builds a house for him in Paradise

During the reign of the Sultān of the world, Ghiyāthu'd Dunyā wa'd-Dīn [Tughluq Shāh]

Dawlat Shāh Muhammad Būtmārī Year seven hundred and twenty one (1321 A D)

¹ See Broach District Gazetteer, p 553

²See *Ibid*, p 469

The inscription is very worn off and only a few portions of it can be read. It probably records the construction of the Jāmi Masjid in the time of Sulf in Chiyāthu'd Dīn Tughling Shāh, the founder of the Tughling dynasty. Dawlat Shāh Muhammad Būtmārī who constructed it was an important nobleman, and his name is mentioned in the list of the nobles attached to the court of both Sulf in Chiyāthu'd Dīn and his son and successor Sulfān Muhammad. See Ta'rīātā-2-Firāz Shāhī by Zivāu'd Dīn Baranī (edited by Sayvid Ahmad Khān), pp. 121 and 151, where he is called Malik Fakhru'd Dīn Dawlat Shāh Būsahārī, and Malik Fakhru'd Dīn Davlat Shāh wa Dastīrī. In the inscription on the 'Idgāh dated 726 (1326 AD), his name is given as Fakhru'd Dawlah wa'd Dīn Dawlat Shāh Muhammad Būtmārī, and he is entitled Malih u'sh-Sharq (Lord of the East) from which it appears that he was at that time the governor of Gujarat

This Jāmi' Musjid was built probably on the site of un ancient temple and cert unly from the material of the runed Handu and I in shrines. The Musjid is about 125 feet long and 52 feet wide from the front of the facade to the back wall. The roof is supported by 48 pillars in two rows of 12 each in front and one at the back, with two brolen rows of six each supporting the sides of three domes—the contral one about 30 feet in diameter, and the sides one about 23 feet each. There are also 7 small domes of about 8 feet diameter each, over the alternate spaces in the front aisle, and the same in the back one. The ceilings of the domes which are be it tifully carved in Hindu style seem to have been taken bodily from some runned tomples, and are remarkable for the rich ness and variety of their patterns probably unequalled in India.

For further details about the architecture of the mosque, see Jas Burgess's Mulammadan Architecture in Gujrat (London, 1896, pp. 20-22, and plates)

Plato XIV (c)

No 3407 Above the mihrab of the Ghaznawi Masnd 1

TRANSCRIPT

. . من بدى لله مدا ولو بقدر المقصم قطاء بدى الله له بدناً فى الصدة عناك الدينا والدين الو الطفر تعلق شاء السلطان علد الله ملكة و الطابة . . دولة مه محمد دوتماري دام محدة عمارت فرصود اصفف عداد الله اقل فحو الدين (؟) سدة الدي عشوس وسنعماء

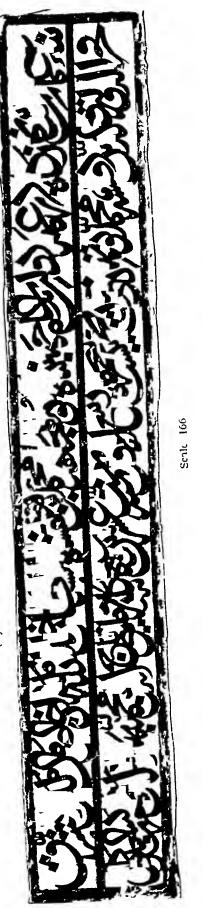
TRANSLATION

[The Prophet, may perce be upon him! has said] Whoever builds a mosque for Allah, even if it is as small as the nest of a said grouse, Allah builds a house for him in Paradise

[During the reign of] Sultan Ghiyāthu'd Dunyā wa'd-Dīn Abu'l Muzassar Tughluq Shāh, the Sultan, may Allah perpetuate his kingdom and his sovereignty!

Dawlat Shāh Muhammad Būtmārī, may his glory endure for ever! The building was erected by the weakest and humblest of the servants of Allah (or slave), Fakhru'd Dīn Year seven hundred and twenty two (1322 AD)

¹ The stone is broken and one of the fragments is missing



(b) Inscription on the Chunarwada Mosque, Broach



Plate XV (a)

No 3410 On the mimbar of the 'Idgah

TRANSCRIPT

سامان خلد الله ملكه از حالص فال ملك الشرق فخر الدولة و الدين دولسه محمد بن تعلقساة السامان خلد الله ملكة از حالص فال ملك الشرق فخر الدولة و الدين دولسه محمد بودماري بنازج باسب بنجم ماة وبنع الأول ساة سب عسوس, وسنعمانه بكار فومائي باح الدين محمد بها الملك بما شد يسعد كمال

THANSLATION

The construction of this place of prayer was completed at a fortunate constellation of stars during the reign of the Pādshāh who is the refuge of the world, Abu'l Mujāhid Muhammad, son of Tughluq Shāh, the Sultān, may Allāh perpetuate his kingdom' from the personal property of Maliku'sh-Sharq Fakhru'd-Dawlah wa'd-Dīn Dawlat Shāh Muhammad Būtmārī, on date twenty-fifth of Rabī'u'l-Awwal, year seven hundred and twenty six (1326 AD), under the supervision of Tāju'd-Dīn Muhammad Bahā'u'l-Mulk

The full name and titles of Dawlat Shah are recorded in this inscription

Plate XV (b)

No 3404 On a slab fixed in a wall to the north of the cistern of the Chunarwada Masjid

TRANSCRIPT

۱ سم الله الرحمن الوحام قال الله تنارك و تعالى ان المساحد لله ولا تدعوا مع الله احدا و من تني م سهداً لو تقدر مقصص قطاة تني الله له تنيا في العدة عمارت كود الن اقعة سراه ، و عدية مندع بندة امددوار بوحمت دوردگار حسن قويد اصلح الله سانة عمايا (؟) حق سنعاية و تعالى ان بندة وا تنامرود كة ابن مسكني وا تقايعة قاد كند في العوة من المحرم سنة تسع و السعن و سنعمائة

TRANSLATION

In the name of Allah, the Beneficent, the Merciful

1/2

Allāh, the High and the exalted has said —That the mosques are Allāh's, therefore call not upon any one with Allāh (Qur'ān lxxii-18) He who builds a mosque even though it is as small as the nest of the sand grouse, Allāh will build for him a house in Paradise This noble edifice and high threshold (was constructed) by Husain (Son of) Farīd who is hopeful of divine mercy (May Allāh) forgive the person who recites a prayer for the blessing of this humble one On the first day of Muharram, year seven hundred and ninety-nine (5th October, 1396)

This inscription records the construction of a mosque and seems to have been fixed at its present site when the mosque to which it belonged fell down

Plate XVI (a)

No 3424 On the southern door of Makhdum Sayyıd Sharafu'd-Din's Tomb.

دسم الله الرحمی الرحم لا اله الا الله محمد رسول الله . . . آس الكرسی الله الدن دسم الله العارفدی الحال العارفدی المام الافوادی و المحدوددی شرب الحق و الحقدی و الدی المشهدی الحدی الحدی الحدی الله بعالی ررحه و . . . فنوحه أغار عمارت در بهو و سنه احدی عشر و نمان مایه بعوموددی سامالی العاشفین رئدس السالکین قطب الحق و الدین قدس الله سره العربیر در وقب صدر سحاده سند الساد [1] قاشفات بی قماد ، اطال الله عمره و بعید درات ابو المحافد احمد شده السامل حادی محمد امر عرف بدهو (۲) و مولانا محمود مین حادمان حمون معلا بمنه و کرمه مربب شد در ماه شعنان شهو و سنه بسع عسر و ثمان مایه

TRANSLATION

In the name of Allah, the Beneficent, the Merciful

There is no God but Allah, Muhammad is the Prophet of Allah

Edifice of the great lord, Sultān of the gnosties, leader of the unique and the beloved ones, Sharīfu'l Haqq wa'l-Haqīqat wa'd Dīn, al Mashhadī, an-Najafī, al-Husainī, may Allāh purify his soul and spread his victories. The commencement of the building in Shahūr San eight hundred and eleven (1410 A D) by the order of the Sultān of lovers, the chief of Sālil's Qutbu'l Haqq wa'd Dīn (i e, by the order of Qutbu'd-Dīn) may Allāh purify his honoured secret, in the time of the chief of the mosque, lord of lords, Shihāb, son of Qutb, may Allāh prolong his life, and during the reign of Abu'l Mujāhid Āhmad Shāh, the Sultān, may He perpetuate his kingdom' under the superintendence of Hājjī Muhrmmad Nasr, commonly known as Buddhu (²) and of Maulānā Mahmūd Husain, the servants of the evalted majesty, by his obligation and favour. Was completed in the month of Sha'bān, Shahūr San, eight hundred and nineteen (1418 A D)

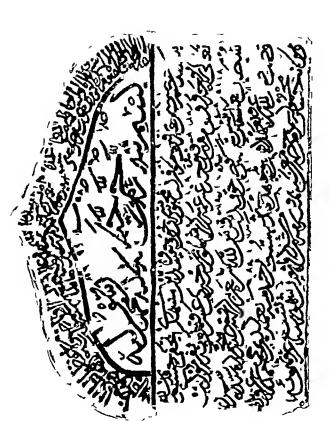
The Throne verse is inscribed at the top of the inscriptional tablet

This inscription is on the tomb of Sayyid Sharfu'd-Dīn Mashahadī who died at Broach on the 18th of Rajab, 808 (9th January, 1406), see Mir'āt i Ahmadī, Supplement, (ed Sayyid Nawwāb 'Alī) p 126 Sultān Ahmad Shāh during whose reign this building was completed reigned from 813 to 845 (1411 to 1441 AD) The dates given in the inscription are not in the Hijra era but in Shahūr San, because in the date of the completion of the building, the month is also given along with the words Shahūr Sana

For the Shahūr San see ante p 23

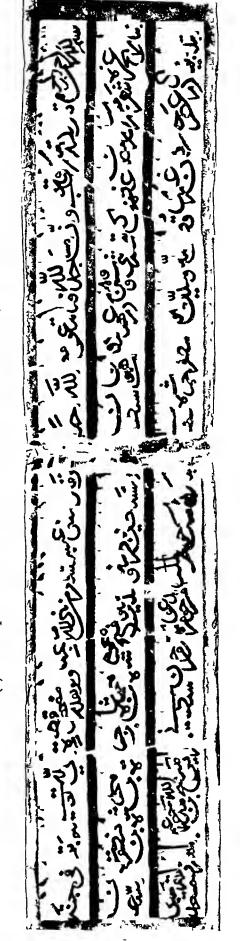
Plate XVI (b)

Nos 3401 02 On two pieces of stone fixed on either side of the militab of the Chunarwada Masjid



Scale 11

(b) Inscription on the $m \ln a b$ of the Chunarwada Masjid, Broach



ا اسم الله الرحم الرحم - قال الله تعالى تنارك و ان المساحد لله قلا تدعوا مع الله احداً - وقال النبي عليه المنام من يبي لله مسجداً ولو تقدر مقحص قطاة بني الله تعالى له بنياً في الحدة - انتاريج عوة شهر منارك ومصان عظمت تركانه سنة اثنى وسنين و ثمانمانه درعهد دولت همدون (همانون) ساطان السلاطين بأصر الدينا و الدين اتوالقيم محمود شاة بن محمد شاة بن احمد شاة بن محمد شاة بن محمد شاة الدينا و الدين محمد شاة بن مطاور شاة السلطان الندا بنياد در عصر حدالكان (؟) عارى قطب الدينا و الدين الوالمطور احمد ساة السلطان بنا كودة ملك حواص الملك مرحوم المدعو بملك مرحان ساطاني... تعرمايش ملك قيم الله بن ملك حوامل (؟) الميدار و مسجد بالديندركينماي

TRANSLATION

In the name of Allāh, the Beneficent, the Merciful Allāh, be He Evalted, has said —And that the mosques are Allāh's, therefore call not upon any one with Allāh (Qur'ān, Ixvii, 18) And the Prophet, may peace be upon him! has said Whoever builds a mosque for Allāh, even if it is as small as the nest of a sand grouse, Allāh builds a house for him in Paradise [Completed] on the first of the auspicious month of Ramazān, may its blessings be great! year eight hundred and sixty-two (13th July, 1458), during the august reign of the king of kings, defender of the world and the futh, Abu'l-Fath Mahmūd Shāh, son of Muzaffar Shāh, the Sultān The building was begun in the time of the great lord, the Ghāzī, Qutbu'd-Dunyā wa'd-Dīn Abu'l Muzaffar Ahmad Shāh, the Sultān Ereeted by Malik Khawāssu'l-Mulk, the deceased, styled Malik Marjān-i Sultānī, at the desire of Malik Fathu'llah, son of Malik Jafar The minarets and the mosque were designed by the skill of Khīmā'y (?)

Malık Khawāssu'l Mulk, known as Malık Marjān 1-Sultānī (Royal slave) was the commander of the fort of Broach He refused to surrender the fort to Mahmūd Khaljī Sultān of Malwa, when he invaded Gujarat in 855 (1451 AD) See Zafar u'l-Wālih bi Muzaffar wa Alih, (ed. Sir Denison Ross), p 4, and the Mir'āt i-Sikandarī (ed Fathu'l-Karīm Press, Bombay), p 51 1

The last part of this inscription is confused and can admit of different readings. Dr Azimud-Din Ahmad, MA, PhD, Professor of Arabic and Persian, Patna College, Patna, who was good enough to revise my readings of these inscriptions, is of opinion that the last few words can also be read as المتعارف نافنيم نه حد كاينيا و , formerly known as Masjid-1-Khīmā'y. This would imply that the mosque, the construction of which is recorded in this inscription, was built on the site of another mosque named Masjid-1 Khīmā'y.

Plate XVII (a) ,

No 3403 On a loose slab of stone lying in the Chunarwada Masjid.

دسم الله الرحمن الرحلم - قال الله تعالى وإن المساحد لله قلا تدعوا مع الله احدا ، و قال الدي] عليه السلام من نبى لله مسجداً ولو تقدر مقتض قطاة بنى الله تعالى له بنياً في التعلق در عهد دولت همدون شاة بن متحمد شاة بن متحمد شاة بن متحمد شاة بن محمد عروي

IRANSLATION.

In the name of Alläh, the beneficent, the Merciful

Allāh, be He Exalted has said And that the mosques are Allāh's, and therefore call not upon any one with Allāh (Qur'ān, lxii, 18) And [the Prophet], may peace be upon him! has said Whoever builds a mosque for Allāh, even if it is as small as the nest of a sand grouse, Allāh builds a house for him in Paradise During the august reign of the king of kings, Nāsiru'd-Dunyā wa'd Dīn Abu'l Fath Mahmūd Shāh, son of Muhammad Shāh, son of Almad Shāh, son of Muhammad Shāh, son of Muhammad Shāh, son of Muzafīar Shāh, the Sultān, on the ninth day of the month of Shawwāl, year eight hundred and eighty-nine (13th July, 1484), [this mosque was] built by Qūzī Ismā'il, son of Dā'ūd, son of Sirāj, son of Sulaimān, son of Muhammad of Ghazna

Plate XVII (b)

No 3333 On a stone fixed in the Furza Mosque

TRANSCRIPT.

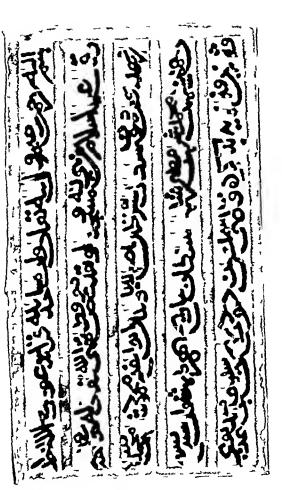
ددار التحمار كالتعدي و التعدى التحديد في عهد السطان الرمان المشرف بدسريه و الرحمار بعادر شاة ابن مطهر شاة الساطان حلد ملكة انداً و الله درلنة سرمداً و امرة حان اعظم و حافان معظم العجان ابن محمد كهدرى المسمى نه شيعا حدو كالمر و المحارى (؟) مد الله عمرة كطل التعدل و عهدية ابو متعمد ابن حويدن (؟) بالعلم و العمل درونگر لهو ابن هانا باريحة المدارك المستعان نظل فية الانسان من المدان (؟) عرة ماة ربيع الاولى سنة اربعين بسعمانة

TRANSLATION

The fort as strong as iron and the new ditch were constructed during the reign of the Sultān of the time who is exalted with the robe of honour of the Merciful God, Bahādur Shāh, son of Muzaffar Shāh, the Sultān, may Allāh perpetuate his kingdom, and eternise his sovereignty for ever, and by the order of the great Khān and the honoured Khāqān Ulugh Khān, son of Muhammad Khatrī, known as Shaikhā Jiū, , may Allāh lengthen his life like the shadow of a mountain, under the superintendence of Abū Muhammad, son of Khundan (2), possessed both of knowledge and good actions Carpenter Lahva, son of Hābā The auspielous date

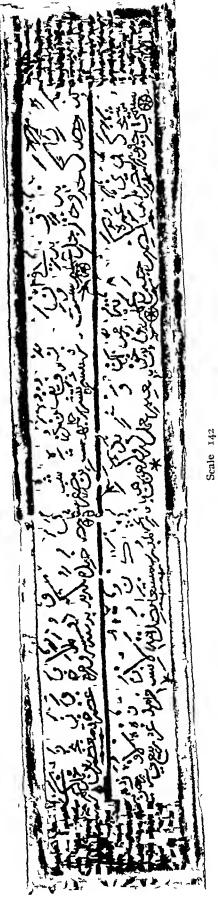
the first day of the month of Rabī'u'l Awwal, year nine hundred and forty (20th September, 1533)

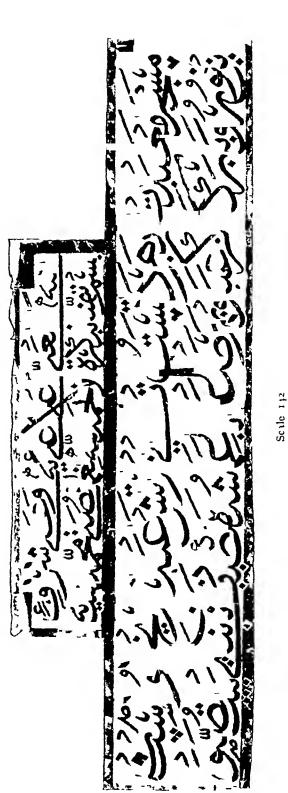
(a) Inscription on a loose slab lying in the Chunarwada Masjid Broach



Scale 25

(b) Inscription on the Furza Masjid, Broach





(b) Inscription on a dome near Zacha Baodi, Broach





For an account of Ulugh Khān, son of Muhammad Khatrī, see Zafaru'l-Wālih, (ed Sir Denison Ross), pp 252, 394, 400, 408, 424, 427, etc The repairs referred to in the above inscription were probably earned out when Bahādur Shāh received news of the invasion of his territories by Humāyūn

The words الع حال at the end of the first line of the inscription (Plate XVII (b)) look like الحال because the knotted head of الع خال

Plate XVIII (a)

No 3418 On a stone fixed in a wall to the north of Mir Ghiyāthu'd-Dīn's Tomb

TRANSCRIPT

دسم الله على بيمنا بديكرة العلى الأعلى (؟) بحمد الله على بعمائه ر يصلى على محبد الشرف ابتدائه

این مستعد دور و معدد با درکات کر بهر عدادت است و بهر طاعات بانی عماریس شده ۱۰ لطنف باریم بدای او سه بدت المارات

TRANSLATION

In the name of Allah Desiring blessing by the mention of God, the High, we praise Allah for His bounties, and send blessings on Muliammad, the noblest of His prophets

This mosque of light and this blessed place of worship,

Which is for divine adoration and for acts of devotion,

Its building was constructed by 'Abd 1-Latif

The date of its construction is the house of prayers

The inscription has been removed from the mosque in which it was original fixed and brought to its present site for the sake of preservation. The chronogram is contained in the words which yield 970 (1562-63 AD)

Plate XVIII (b)

No 3411-15 On dome of Zacha tomh

TRANSCRIPT

| • | • | • | • | لعاً [لى الله] جه رينة الله الله عالي |
|------|-----------|--------------|-------|---------------------------------------|
| | | | | نوں دایم دماع حان معمار |
| | • • | | • • | ه، دلکش معام باربیبی |
| رمنة | گوي | ىار <i>ى</i> | ىبارد | حو پرسیدم ر نارنجس ناءنند |
| | ٩٧٣ | | | - |
| blha | ائله محمد | کاتبه ر و | | |

TRANSLATION.

Allah be evalted, What a beautiful dome is it?

The brain of soul shall ever remain perfumed

How attractive is the abode of the beloved

When I asked for its date they said,

" The ball (of time) that has rolled away cannot be brought back

Written and composed by Muhaminad the calligraphist 973

The inscription is in plaster and has worn off. The numeral r in the date given at the end of the inscription has also worn off, but on the site it distinctly looks like r. It evidently recorded the death of some lady. The chronogram contained in the last hemistich yields 1051 which does not tally with the date 973 given at the end of the inscription.

Plate XIX (a)

No 3423 On a loose stone lying in the dargah of Makhdum Sayyid Sharafu'd Din Mashhadi

I HANSCRIPT.

تمام شده این عمارت درعهد ساماده حال اعظم اشتع ومال رستمتال المتعام حنگدر حال می شهروندع الثانی سنه ثمال و سنعیل و تسعمانه ۹۷۸ سهروندع الثانی سنه ثمال و سنعیل و تسعمانه ۹۷۸ نسعی و اعتمام صدارت مکال احتدار حال کنته العاد المدد ، حاکسار حافظ وقادار

TRANSLATION

This building was completed during the reign of the great Khān, the bravest of the time, Rustam Khān, known as Chingīz Khān, in the month of Rabī'-II, year mine hundred and seventy-eight 978 (1570 71 A D)

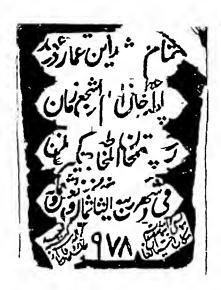
By the effort and under the management of Ikhtiyār Khān, who has the dignity of prime minister Written by the sinful slave, earth like, Hāfiz Wafādār

It is said that this stone originally belonged to the Rauza of Muzaffar Shān and was removed to this place for safe custody when that building fell down Rustam Khān, mentioned in the inscription, was the brother in law of Chingīz Khān who had assumed kingly titles in Sha'bān 974 (February, 1567), and was assassinated in Safar 975 (August, 1567). After the murder of Chingīz Khāu, Rustam Khān strengthened himself in Broach and also assumed the title of Chingīz Khān. He was killed in Sha'bān 980 (December, 1572). For further details of his history, see Zafar ul-Wālih bi Muzaffar wa Ālih, (ed. Sir Denison Ross, pp. 475 et seqq, Mi'āt-i-Sikandarī, (Fathu'l Karīm Press, Bombay), pp. 359 69, and Ta'rīkh i-Firishta, (Newal Kishore ed.), Vol 'i, pp' 232 33

Plate XIX (b)

No 3122 Inscribed on end of a wooden beam in the Qāzī Masjid

(a) Inscription on a loose slab lying in the Dargah of Mahkdum Sharfu'd-Din at Broach



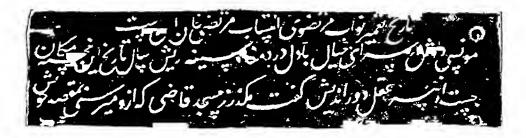
Scale 166

(b) Inscription on a beam of the Qaz Masjid, Broach



Scale 25

(c) Another inscription carved on wood in the Qazi Masjid, Broach



Scale 2

(d) Inscription on the Southern door of Sultan Yar Khan's tomb, Broach



Scale 166

کرد تعمدر این حصده مکان مربضی احان مطفر عاری ساخ مساحد عامی سال بعمدرس از حرد - سدم اگف تاریخ مساحد عامی

TRANSLATION

Built this auspieious house,
The victorious Murtazā Khān, the Ghāzī
I sought the date of its construction from Wisdom,
(It) said the date the mosque of Qāzī

The date of the construction of this mosque as contained in the words on its 1018 (1609 A D) Broach was then under the Mughals, but the name of Nawwāb Murtazā Khān is not met with in any of the books on history

Plate XIX (c)

No 3421 Qāzī Masjid, earved on wood

TRANSCRIPT

داریج بعمدر بوات مربصوی اندسات مربصی خان این است مربسی درس در سرای خیال با دل دردمند ر سندهٔ ریس سال باریج این محسه مکان حس از بنر عقل دور اندیس گفت مگر ر مسحد قامی که از و منرسی بمه مد خویس

TRANSLATION

This is the date of the construction (repairs) by Nawwāb Murtazā $\underline{K}\underline{h}$ ān who is connected with Murtazā (i e, 'Alī)

Yesterday a friend in the realm of thought,

With a compassionate heart, and a wounded breast,

The year of the date of this blessed house,

Sought from the old and farsighted man of Wisdom,

He said Do not pass away from the Qāzī Masnd,

For through it you attain to your desire

The date of the construction of this mosque is obtained from the words as in the last inscription

Plate XIX (d)

No 3420 Over the southern door of the tomb of Nawwāb Suliān Yār Khan, known as Bhīr Bhanjan

را جه حوش ناریج مدررای شهدد الله نورالسدوات والرص الدسا دوات سلطان نار حان

TRANSLATION

How excellent is the date [of death] of the martyred Mīrzā, Allāh is the light of heaven and earth
Nawwāb Sultān Yār Khān [was] without fault

The words مرات سلطان يار حان راده مرات مرات سلطان يار عال 3 reld 1071 (1660 61 A D) The name of this Nawwāb is not mentioned in history. The tomb is a very unpretentious building without any architectural beauty

Plate XX (a)

No 3405 On a cistern in the Ohunarwada mosque

TRANSCRIPT

TRANSLATION

The Sun moves about here, back-wards and forwards,
That his two fountains

As you have quenched your thirst with the water [of this well], fulfil your obligation, And pray for the life of its founder

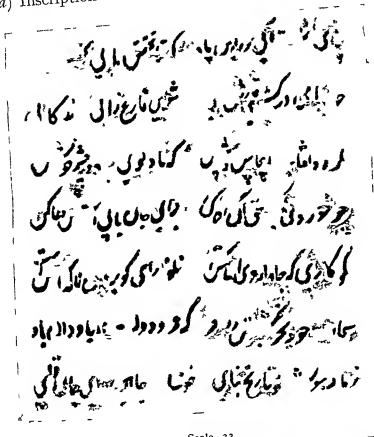
The benefactor who founded this well

May the cloud of generosity [rain] and the ocean of munificence flow (?) And his magnificence and wealth abide for ever Hear from Mādho (?) the date of its foundation, What an excellent well and soul increasing air

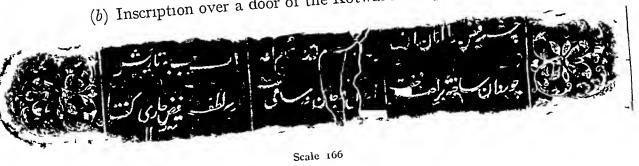
The chronogram in the last hemistich is much worn off, but if my reading is correct, the date of construction of this tank would be 1100 (1698 99 A D)

Plate XX (b)

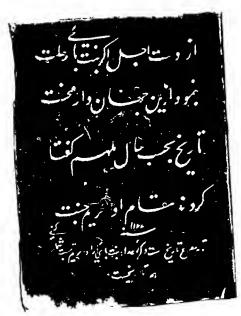
No. 3417 Over a door in the Kotwal's Mosque



(b) Inscription over a door of the Kotwal's mosque, Broach



(c) Inscription on Kilsanafil Wali's tomb, Broach



(d) Inscription on the Southern wall of Haji Pir-ki-Masjid Broach



Scale 125

TRANSCRIPT

ج سمة مدهم را امان الله حو ردان سلمنه برام ، معت می انتخام این مرام احمد از دل و خان در مساعی سعت هاده ، عدم خاری گفت از سر اطه ، قدم خاری گفت

TRANSLATION

When Amānullah opened the spring of plenty, And slept in peace, Ahmad, for the completion of this aim By his heart and soul stringed the pearls of effort The invisible Hātif for its date,

By kindness said 'Continuous favour' 1134

To find out the date of the construction of this eistern, add the head of راماء , ie, which is equivalent to 30, to قنص خارى the numerical value of which is 1104, thus giving the total of 1134 (1721-22 AD)

Plate XX (c)

No 3416 On Kilsanāfil Wali's tomb, 'Alī Darwāza

TRANSCRIPT

ار دسه ۱۰ احل اگر حلب نائ رحلب

تلمون ارس حهال ر دار صعلب

تاریج بهست حال ملهم گفتا

کردن صفام از حریم حا

ممام مصرع نارنیم است و اگر اعداد حدت نایی را در حربم حدت سمار کنی هم ناریه س

TRANSLATION

If at the hands of death, Januat Bā'ī departed

From this world which is the abode of toil,

The inspired one said its date according to circumstances,

They made her abode in the sanctuary of Paradise 1177 (1763 64 AD)

The complete hemistich contains the date, and if the numerical value of Jannat Bā'ī is added to that of ' حريم حد that too gives the date

Plate XX (d)

No 3409 On a stone fixed in the south wall of Hājjī Pīr ki Masjid,

TRANSCRIPT.

قال الله سارک ر بعالی و ان بعها صعدل ، بادشاه ردی رسس . . . بنای مستدد ماند

TRANSLATION

Allāh, the High and the Blessed has said, During the just period of the king of the world the foundation of the Jāmi Masjid was laid

The stone is a fragment, and the names of both the ling and the builder are missing

Inscription at Amod.

Plato XXI (a)

No 3100 Above the central mihiab of the Jami' Masjid

TRANSCRIPT

الله والدويين

عوشد عدایت تودین عن نشاه علدل بساعت مسعد عامع بریدت اسلام بداد دیر و صدمگاه مشرکات بریاد بنای مسعد و مدیر بنعاش کود دمام دود قدول الله عمارتش که شک رخے عمارت معدول شد شمارش عام ۱۱۹ه

TRANSLATION

All'ih and His grace

When divine favour was bestowed on Khalil Shah,
He constructed the Jāmi' Masjid for the decoration of Islām,
He ruined the idol house and temple of the polytheists,
(And) completed the Masjid and the pulpit in its place
Without doubt, his building was accepted by Allāh,
What a pleasing edifice became the calculation of its year 911

The chronogram is contained in the words of which yield 911 (1505 6 A D)

Khalīl Shāh, the founder of this mosque, was the 3rd son of Sult în Mahmud Bigarha and was about the date mentioned above governor of Baroda He succeeded to the throne in the month of Ramazān 917 as Muzaffar Shāh See Mir'at-i Sil andarī pp 118-135

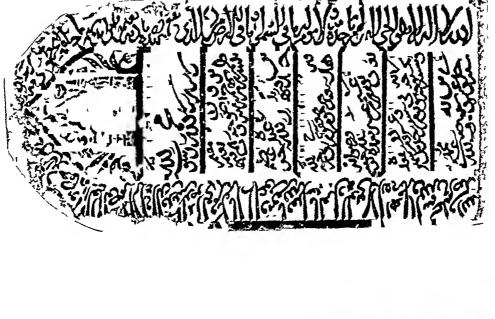
Inscriptions at Surata

Plate XXI (b)

No 3335 On a tomb stone in the gravoyard known as Tab'ı Tābi'īn at Rander.



Scale 1



Scale 142



(c) Inscription on the gate of Mirza Sami'-ki-Masjid, Surat



Scale 166

TRANSCRIPT

لا اله الا الله محمد رسول الله

تنسوهم رئيم ترجمة منه و رصوان و حيات لهم فلها تعلم مقلم حالدين فلها الله الله عليه المرحوم المعقور الراحي الى رحمة الله تعالى الونكو بن علمان علمكر (؟) تعمده (لله ترجمة و رصوانه و اسكنه تحتوجة حياته توفى قوم السنب احد وعشوران من ١٥٠ در الفعدة سنة احدى وعسوين و سنعمانه و صلى الله على محمد و آله

The Throne Verse (آست الكرسي) is inseribed all round the border of the stone

TRANSLATION

There is no God but Allāh, Muhammad is the Apostle of Allāh. Their Lord gives them good news of merey from Himself and (His) good pleasure and gardens, wherein lasting blessing shall be theirs, abiding therein for ever, surely Allāh has a mighty reward with him (Qu'rān, in, 21-2). This is the tomb of the pitied and forgiven slave, hoping for the merey of Allāh, the most High, Abū Bakr, son of Uthmīn, lance maker (?) of Mecca, may Allāh sheathe him in His Merey and Pleasure, and make him reside in the centre of His gardens. He died on Saturday, the twenty-first of the month of Zu'l-Qa'da, year seven hundred and twenty one (12th December, 1321). And may Allāh send His benedictions on Muhammad and his family!

This is one of the oldest inscriptions in Surat District, but the name of the reigning king is not mentioned in it. As Rander was a very important port, I presume that Abū Bakr must have been an Arab merchant. There is another similar inscription which is at present fixed in a wall of the Nit Nauri Masjid at Rander, but that too is a tomb stone

This last stone is erroneously supposed by the local people to have belonged to a temple which originally stood on the site of the Nit Nauri Mosque

Plate XXI (c)

No 3120 Over the entrance gate of Mırzā Samī' kī Masjıd, Surat

TRANSCRIPT

دنا إن مستعد عامع در عهد سلطان الاعظم انوالمتناهد متعمد بي الطفياة السلطان كماحة في يودة صدر المشائم فتحوالتعن والدنس انو نكر متعمد مسعد [٤] امدر عوب إدام الله مدامن بركانة مدامن دركانة مدامن عوب الله نعالي نوم الحمعة الوابع العسر حماني الداني سدة ٧٣٩

TRANSLATION

This Jāmi' Masjid was built during the reign of the great Sultān Abu'l Mujāhid Muhammad, son of Lutt Shāh (a mistake for Tughluq Shāh), the Sultān, — in the time of the chief of the Shaikhs, Fakhru'l-Haqq wa'd-Dīn (pride of truth and religion) Abū Bakr Muhammad Mas'adah, Amir of the Arabs, may Allāh perpetuate the prosperities of his blessings. Its building was completed by the help of Allāh, the Most High, on Friday, the fourteenth of Jumādī II, year 736 (29th September, 1336 which however fell on a Monday and not Friday)

ı ¯

This inscription purports to be about 600 years old but the stone on which it is carved is new It appears that when the old stone had either decayed or been dimiged, the inscription was copied on another stone and fixed over the entrance to this mosque. If eva mistal es have therefore been made by the copyist. Abu'l Mujahid Muhammad was the son of Tu shing Shah and not Luff Shah. It is not possible to magn my menings to the word. Although it is written very clearly. Again, probably a few words have been omitted altogether. It is improbable that the chief of the Shail his who would be a religious man could also be the Amir or ruler of the Arabs. I believe the words meaning and has been omitted between the words.

If this is correct, the inscription would mean, "In the time of the chief of the Shaikhs Lakhrul Happ wa'd Din and Abū Bell Muhammad Misadah, Amir of the Arabs.

Plate XXII (1)

No. 3135 On the cost door of Kh. ha hafar halming a Tomb

TRANSCRIPT

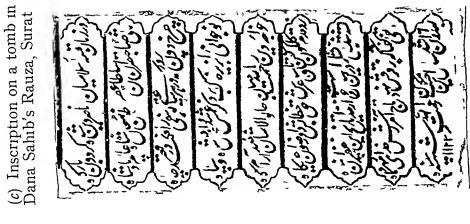
مده روم، مكومه مدوره للتعال السعيد الشميد عوام معور السلمامي المعاطب المعلس المكوم عدارته عال

TRANSLATION

This is the noble and illustrious mane of the englist [and] the increted Khān, Khwāja Safar as Salmānī, known as Majhsu'l Malarram (ee, the noble agreembly) Khad wand Khān

This is the tomb of hhwiji Sefir Silmini who vas one of the important noblemen of the court of Sultin Mahmud Shith II, on of luff Shith (901 951 II) He was a Turk and his real name was Ghazanfar Aqi. He figured in the naval vers bet con the Ahmad Staln Sultans and the Portuguese - In 947 (1540-41 A D) he received the title of Khudhwand K1 in and v is made governor of Surat - In order to defend the port a cause the attacks of the Portague a he started the construction of a fort which was completed in 919 (1512 13 A D) I in hta, Vol ii, p. 226 (Newal Kishore edition) says -Before this fort was built the Laropeans were in the habit of molesting the Mushims of the province of Suret Salten Wolumid appointed Khudi vend Khūn as Governor of Surat, and command dhim to construct a fort there. When Gharanfar iqi, the Turk, entitled Khudiwand Khin, tirted the work the Luropains mide saveral attempts to prevent the building, and fought many bittles, but every time they were defeated very strong It is said that when the Europe ins could not prevent by force the construction of the fort, they tried the way of courtesy and politicies, and officed a large sum of money to Khudawand Khan to induce him to stop the building of the fort but he rejected their gold and continued with the work. Then he brought all the gains of the Turks (which were called Sulaimani and which they had left at Junagadh), and placed them in the fort of Surat in order to strengthen it further. He was killed during the protracted seige of Diu in 953 (1546 AD) by a cannon ball which took off his head. For further details about his history, see Ta'rikh 1-Firishta, Vol 11, pp 226 27, and Lafaru'l-Walth (ed Sir Demson Ross), vol 1, pp 217-270, vol n, pp xxxvi xxxviii

(a) Inscription on the Eastern door of Khwaja Safar Salmanı's tomb, Surat



Scale 125

(d) Inscription on the gate of the Madrasa, Dana Sahib's Rauza, Surat Scale 166



(b) Inscription over the entrance of Tindel Mosque, Surat

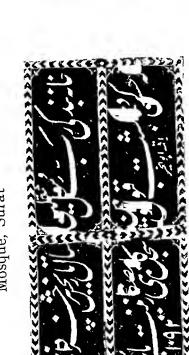


Plate XXII (b)

No 3461 Over the entrance of the Tindel Mosque

TRANSCRIPT

حادة ددنگی رب رسول ثعلب که حس کود دناگست فنول کودنی سال نارنجش پنر حود از سوق نگفت سعده کاهی نصفا ربنت بات التحومدن رافعه انو التعنو

TRANSLATION

The house for the worship of the God of the Prophet of both men and genii, Which was constructed by Hasan, became acceptable to both the worlds. The year of its date the old man of wisdom said with eagerness,

(It is) a pure place of prostration, a decoration for the gates of the sacred precincts of Mecca and Medina 1092 Written by Abu'l Khair

The last hemistich which contains the chronogram totals up to 1092 (1681 AD)

Plate XXII (c)

No 3454 On a tomb stone in the compound of Dana Sahib's Rauza

TRANSCRIPT

در رمان قدلهٔ اسلامعان ناصر دیبی شاه گردرن دارگاه کاسی صاحبهران سلطان عمر طل سنتجان ساه عالم دادشاه مرح درن درز که در هر ساعنے در هے را افلاد در فعر جاه درخوالی را دربر حاک درد کرعمش سد داع دل شاه ر سپاه حواجه دس رحمت الله جهان حالوالا سان حلد آزام گاه رد قدم گلگون کفی دا ساق عرس حق حالیس داد رصوان حالگاه کشده سد دی دساء در اس سال و حواست از حدا داریج اس عفوان دیاه هایفے گفتا که در فرقس دیاد راج آمرزس خدامی مهر ر ماه فعد ازان سد سال این حیث مکان رحمت الله سهدد دیگیاه

1177

TRANSLATION

During the period of the qibla of the Muslims, Helper of the faith, king with a heaven-like court, Second lord of the happy conjunction Imp of the time,

Shadow of God, Shah 'Ilam, the Padshah,

The sky which festers the mean, and every hour

Casts a Joseph into the depth of a well,

Sent a youth under the ground

In grief for whom the heart of the king and the army have been scarred

[He was] Lord of the faith, Rahm itn llah (Allah's ble sing) for the vorld

Whan of exalted dignity who e re time place is paradise

He marched, with a bloody winding sheet, up to the foot of the ' Ir h,

God gave him the title of Rizuān Jā'iqāh (having the dignity of Rizvān)

He was lalled in this year and [1] sought

From God the date of [the death of] one who has taken refuge in divine forgiveness

The invisible Inspirer said. "On his head has placed

The Lord of the sun and moon the cross of forgiveness?

After that the year of this dweller of paradise become,

Rahmatu'llah, the ble sing of Allāh, the innocent martyr 1122

The last hemistich contains the chronogram and vibls 1122 (1710 AD)

This inscription records the date of death of one named. Rahin tuillah a ho died young and who is addressed as the Khān of high digmax. Nothing more is look a bout him.

Pinto XXII (d)

No 3338 On a gate of the madra a attached to Dina Salah s Reuza

TRANSCRIPT

TRANSLATION

The Khin whose honesty has given a polish to the futh,

Constructed a college for theologians

I asked the date of its construction from Wisdom,

It said to me immediately, the abode of the learned men 1123 (1711 A D)

This madrasa was constructed by Amanat Khan entitled Shahamat Khan, who was Muta saddi (Chief Accountant) of the port of Surat See Mir'at i Ahmadi, Vol 1, pp 391-2

Plate XXIII (a)

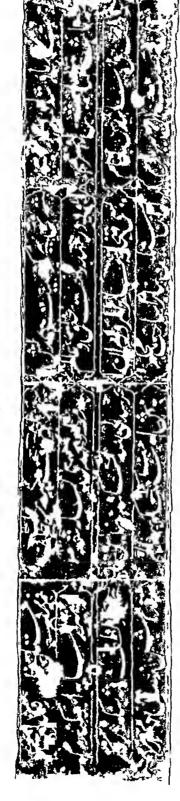
No 3150 On a stepped well in Gopī Tālāo.



Scale og

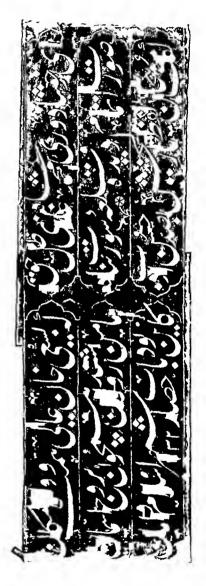
Scale 09
Noie —The panels of this inscription are not in proper order

(b) Another inscription from the same well



Scale 11

(c) Inscription on the Bhagal Birya gate, Surat



TRANSCRIPT

آنکه تدیش پاستان کشور اسلام شد دسد ، عدلش بعده رد در دارک درسیروان ملک رمل را ردادش حا بعا آرام شد مدر عالم معلص حیدر قلی حال برکهٔ سامت در سورت که روج افرای حاص و عام شد ، لمسدل كعدة دل دركة عدى الحداث كش ، ملهم دشا رين داريم و شدرس كام شد ہوں ار ستانہ موں مشکل یکے برموا ، راف ، منر عالم فانی ایس درکہ از الہام شد

درر عالمگدر ثانی شاہ دس مرے سدر

1100

كته ولى الله

TRANSLATION

[During] the period of the second 'Alamgir, King of the faith, Farrukh Siyar,

Whose sword became the guardian of the realm of Islam

The hand of his justice struck a blow on the head of Naushīrwan (i e, surpassed him in

The country and the nation everywhere secured tranquillity by his justice

Mīr 'Ālam, sincere friend of Haidar Quli Khān, a reservoir of water

Constructed in Surat, which became life giving to the high and the low

Salsabil (a fountain in Paradise) of the Ka'ba of heart, this reservoir of the water of life

The inspirer communicated this chronogram and showed eloquence

As its bricks were taken from an idol temple, one rose and said,

Mir 'Alam became the founder of this reservoir by revelation 1130

Written by Wali'Ullah

The last hemistich contains the chronogram It totals to 1131 out of which 1 is subtracted to yield 1130 (1718 A D)

The hemistich beginning with the word Salsabīl also forms a chronogram and totals up to 1130

Plate AXIII (b)

No 3155 On a stepped well in Gopī Tālāo

TRANSCRIPT

ناشد حاكپايش ٢٠١ر هم ود در مهد راب ، حلق و عالم شه درج سنر کز صنب عدلش سپهر مکوم ، حدیر قلعال بدرر از تعدیی دسکه شد کم

TRANSLATION

The dust of whose feet is the crown of all.
Farruch Siyar the king, by the fame of whose justice,
The creation and the world are in the cradle of repose
The sky of beneficence, Haidar Quh Khān,
During whose period tyranny has become extinct

By the grace of God he completed it.

He laid waste several idol temples,
In order to make this strong building firm
How can the wall of Alexander equal this building?
Even mountains are less (than this building) in dignity and stability
So much purity and elegance have been brought to been upon it,
That its water equals Zamzam in purity

Haider Quli Khān who is mentioned in this and the previous in cription was the officer in charge of Surat in the time of Parrulh Siyar, see Me & Livil Un ārā, Vol. I, p. 820, Vol. II, pp. 746-51, and Mir'āt i Almadi, part II, pp. 1.2. The stepped will is in ruins and only a fee walls remain to give an idea of its former greatness. There are other inscriptions on the well, but the stone on which they are carried is so worn off that it comes of in chips by mere touch

Plato XXIII (c)

No 3118 On the Bhagel Birya pate

TRANSCRIPT

اے حرشا درری محمد شاہ عاری طل حق که اسعی حان عالی همت و والا مکان مروت اتمام دیدہ قلعه سورت بداہ مامی رزدادلان همچون دروج آسمان کعت ایسان لفظ تاریخش دیدہ حسن ادب کین اود بات حصار شہر اسلام و امان ۱۳۲

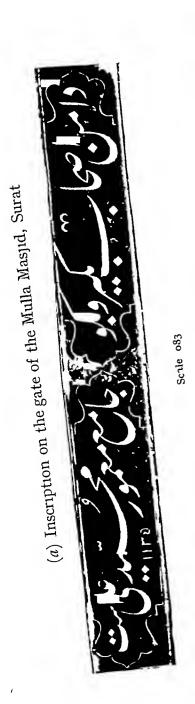
TRANSLATION

What a happy period is the time of Muhammad Shāh, the Ghārī, the shadow of God, That by the effort of the KL in of noble determination and evalted dignity. The fort—defence of Surat—beheld the shape of completion, Which fort is the refuge of the enlightened ones like the signs of the Zodiac Bījān said the word of its date with great politeness, That this will be the gate of the fort of the city of Islām and safety 1132

The last hemistich contains the chronogram and yields 1132 (1720 A D) Bijan is apparently the name of the poet who composed this inscription

Plate XXIV (a)

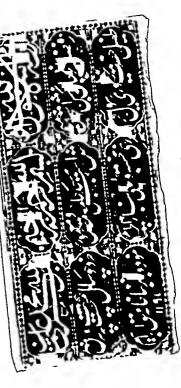
No 3460 Over the gateway of the Mulla Masjid.



(b) Inscription on the Lall Darwaza, Surat



(c) Inscription on the Chalabi Masjid, Surat



Scale 125

دامن اصحاب بگفر او نگو حامع معمور محمد علی است

TRANSLATION.

Hold the skirt of the companions of the Prophet and say the Jami' [Masna] of Muhammad 'Alı is flourishing 1135

The last hemistich yields 1133 to which 2 for which is the last letter of is added to give 1135 (1722 23 A D) which is the date of construction of this mosque

Muhammad 'Alī, the founder of this mosque, was probably 'Umdatu't Tujjār Mullā Muhammad 'Alī, son of Mullā 'Abdu'l Hayy Sce Mır'āt ı-Aḥmadī, Vol II, p 103

Plate XXIV (b).

No 3458 Over the La'l Darwaza.

TRANSCRIPT

حدداً نبع بنگ حال دیسان سامی این در بنا بحوس عنوان
گه ، ناریم بنای قال سروش لعل دررازق بو رفتع الشان

How Excellent! Tigh Beg Khan, lord of dignity, Constructed this gate in a happy style The angel of good augury said its date, . The new Latt gate of exalted dignity. : 1151

The last hemistich contains the date and yields 1151 (1738 39 AD) Tigh Beg Khān was the Mutasaddi of Surat from 1144 till his death in 1159 H See Mir'āt-i-Ahmadī, Vol II, 147 and 339

Plate XXIV (c)

No 3451 Over the entrance of the Chalabi Masjid

TRANSCRIPT

يسم الله الرحمي الرحدم

لا اله الا الله محمد الرسول الله الله محمد الولكر عثمان على ر ممل الرد حال بحش استحوال رصم طعدل ممرت حدوالورى رسول كريم سده الله مسحد حامع معدس ومعمور رهى جمسده و عالى ندا ر ادواهدم عرد حوسال مى مدر گعب بدر سروس مودة ، نار ندا حاده حق ادواهدم

TRANSLATION

In the name of Allah, the Beneficent, the Merciful There is no God but Allah, Muhammad is the messenger of Allah Allāh Muhammad. Abū Bakr. 'Uthmān 'Alī By the grace of God who gives life to bones,
For the sake of the best of creation, the bountiful Prophet,
The Jāmi' Masjid has become holy and much frequented,
How auspicious and high is this building by Ibrāhām!
When Wisdom sought for its year, the wise angel said,
Ibrāhām again constructed the house of God 1191

The chronogram in the last hemistich yields 1191 (1777 AD) The name of the founder of this mosque was thus Ibrāhīm

Over the ruined gateway of Bakhshi's Darya Mahal

TRANSCRIPT.

This is an eye reading of the inscription. An impression could not be taken as the inscribed words have been filled in with black stone.

TRANSLATION.

In the name of Allah, the Beneficent, the Merciful

My Lord ¹ Cause me to alight a blessed alighting, and Thou art the best to cause to alight. ($Qur'\bar{a}n \times xm$, 29)

[This] lustrous house belongs to Najm 1 Din (1 e, the Star of Faith),

[It] is a specimen of Paradise on earth

Khurshid Nigāh (i e, Sun eyed) is the name of this building,

The date of its construction is contained in it 1196

O God, opener of gates, make this gate open for ever with nebes, bless and happiness. 1198 (1783 84 AD)

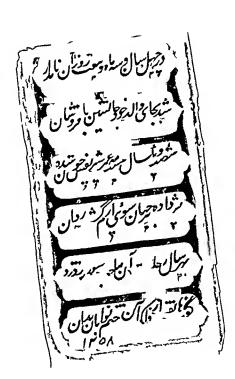
The words yield 1196 (1782 AD) which is the date of the construction. The year 1198 given at the end probably refers to the fixing of the tablet bearing the inscription.

No 3459 On a Mosque near the ruined Bakhshi's Daryā Mahal

TRANSCRIPT.

Inscription on the tomb of the last Nawwab of Surat, Dana Shah's Rauza, Surat





Scale 166

TRANSLATION.

In the name of Allīh, the Beneficent, the Merciful Allīh Muhammad Abū Bakr 'Umar Amir of the age, star of the firm religion (Najmu'd-Dīn) Built a mosque hoping for permanence,

The proclaimer proclaimed the year of its construction,

It is one of the testiges of good actions Year 1207

'Uthmān 'Alī

The last hemistich forms the chronogram and yields 1207 (1792 93 Λ D) Like the previous inscription the impression of this inscription too could not be taken

Plate XXV

Nos 3452 53 Dini Sāhib's Rauza, on the sareophagus of the tomb of the last Nawwāb of Surat

TRANSCRIPT.

ما الله

د م ۵۱ه الرحمن الرحام

TRANSLATION

O Allah

In the name of Allah, the Beneficent, the Merciful
The ruler of Surat Nawwab Qamar Daulat, from the world
Departed for Paradise, Ah! sorrow and lamentation
In one thousand, one hundred and ninety six after the Flight,
Was born that moon of resplendent forehead, in this world
At [the age of] forty years, three months and seven days, that illustrious one
Succeeded his father with pomp and magnificence,
When his noble age became sixty one years and eight months,
He turned his back on the world and started towards Paradise
For the year of the demise of that lord of Surat, in pain,
The invisible Inspirer said from the heaven consider him the end of the Nawwabs

The words آن من بوادان بدان contain the chronogram and total up to 1258 (1842 AD)

Nawwāb Qamaru'd Dīn according to this inscription was born in 1196 (1782), was raised to the gaddī in 1238 (1823) and died in 1258 (1842) See the Surat District Gazetteer, pp. 154-55.

Inscriptions in the Satara District

The District of Satara has no separate history of its own. It formed part of the various kingdoms which were established from time to time in the Deccan. It is probable that it was held by the Early and Western Chalukyas from about 550 to 760, the Rashtrakutas to 973, the Western Chalukyas to about 1190, and the Decgiri Yadavas till the Muslim conquest of the Deccan about 1318

The first Muslim invasion of the Decean by 'Alāu'd Din Khaljī took place in 1291, but the power of the Devagiri Yadavas was not extinguished till 1318 when the present district of Satara must have come under the sway of the Delhi Sultāns From 1318 onwards, Maharashtra was ruled by governors appointed from Delhi and stationed at Deogui There is only one inscription, viz, that on the Jāmi Masjid at Khanapur (see p 46 and Plate XXVI (a)) which belongs to this period About 1317 the district of Satara passed on to the Baihmanī kingdom, and on its dismemberment, to the 'Ādil Shāhī dynasty in 1189

There are only two places of importance in the Satara District, viz, Satara proper and Karad Satara is a place of great antiquity, but it came into prominence in the time of the Bijapur Sultāns who used it as a state prison. In 1579, Kishwar Khān accused Chānd Bibī, the dowager queen, of instigating her brother Murtaza Nizām Shāh of Ahinadnagar to invade Bijapur, and sent her as a state prisoner to the fort at Satara. On Kishwar Khān's fall in the same year, Chānd Bibī was released and conducted to Bijapur. In 1592, Dilāwar Khān, the regent, was sent as a prisoner to this fort where he shortly afterwards died. When the power of the Bijapur Sultāns declined, Satara passed into the hands of the Mahrattas from whom it was conquered by Aurang zeb in 1700. Six'years after that, however, it was tetaken by the Mahrattas and remained in their possession till 1818 when, at the close of the war with the Peshwa in 1818, it fell into the hands of the British, but was restored to the representative of Sīvāji s line, who, during the Peshwa's ascendency, had lived there as a state prisoner. In 1848, on the death of the last Raja, the principality escheated to the British

Karad the second important place in this district is situated about 31 miles, south of Satara at the confluence of the Krishna and the Koyna, on the Poona Bangalore Road. It is a place of great antiquity. In the Mushm period it came into prominence only in the 16th century as it was situated on the road from Bijapur to Dabhol which was the chief sea port of the 'Adil Shāhī Sultāns of Bijapur. It was also the headquarters of a governor. Among the ancient remains at Karad are (1) the Jāmi Masjid completed in 1575.76 by the order of Kāmil Khān (see inscriptions Nos. 3445 to 3447 and Plates Nos. XXVI to XXIX), (2) the 'Idgāh, which is about 250 feet long and about 30 feet high, and (3) the mausoleums of two Mushm saints in the Guruwar Peth, which are said by the local people, to have been built in the fourteenth century

On the Jami' Masjid at Khanapur

Plate XXVI (a).

No 3549

TRANSCRIPT

هو (؟) بدت هذا المسجد المناركة المدمونة في عهد السلطان المعظم مالك رقاب الامم المراطان المعظم مالك رقاب الامم المولة المحمد شاه بن تعلق شاه السلطان الد ملكة بامر الملك الكندر العالم العادل شمس الدولة و الدين توكل (؟) طبير العلوى دامت شاده و عمرة في سنة المحمس و العشوين و سنعمانة و بعدة تحمد و يصلي



(b) On a pillar to the South, in the Jami' Masjid at Karad, Satara



(c) On a pillai to the North, in the latter mosque

TRANSLATION.

This blessed and auspicious mosque was built in the reign of the great Sultān, master of the neeks of nations, Abu'l Mujāhid Muhammad Shāh, son of Tughluq Shāh, the Sultān, may He perpetuate his kingdom, at the order of the great Malik, the erudite, the just, Shamsu'd-Dawlah wā'd-Dīn (1 c, Shamsu'd-Dīn) successor of Zahīr al 'Alawī (1 c, a descendant of 'Alī), may his authority and life continue, in the year seven hundred and twenty five And after it we praise [Allāh] and bless [the Prophet]

This inscription is the oldest record of its kind in the Satara District. It is dated 725 (1325 AD), the year in which Sultan Muhammad Tughluq succeeded his father on the throne. Malik Shamsu'd Dîn who is said to have ordered the construction of this mosque is not mentioned in the list of nobles at the court of Sultan Muhammad Tughluq given in Ziyau'd-Dîn's Ta'rīkh i Fīrūz Shāhī It is not clear whether Zahīr al-'Alawī is a separate person or only a part of the name of Malik Shamsu'd-Dîn. There is, however, one Zahīra'l Juyūsh whose name is given in Ta'rīkh-i-Fīrūz Shāhī, page 454, but he does not appear to have had any connection with the Decean

Dr U M Daudpota, M A, Ph D (Cantab), Professor of Arabie, Ismail College, Andheri, who has very kindly corrected my reading and translation of the Arabie portion of the inscriptions dealt with in this article, thinks that the language of the inscription is incorrect, and that "د المنازكة و المنا

Khan pur is a small town in a taluka of the same name in the Satara District. It contains a Jāmi' Masjid which from its Arabic inscription examined above may well rank among the earliest mosques erected in the Maharshtra by early Muslim conquerors from north. The mosque is of respectable size with a substantial enclosure wall, an open court and a terraced hall rendered imposing by a coloniade of 36 stone pillars which by, the Chalukyan patterns of their carved ornamentation appear to have originally belonged to some ancient Hindu temples. The hall is three bays deep, its west has three niches or mihrābs, the one in the middle being more ornate than the other two. Close to the central mihrāb stands a high stone pulpit with four steps. The main entrance to the open court of mosque lies through a domed porch in the east side of the enclosure. The inscription described above occurs on a stone slab fixed in the wall above the inner doorway of this porch. A long Kanarese inscription is found on a wall in the porched entrance opening in the north side of the enclosure, This inscription will be published in its proper place in due course.

Inscriptions at Karad, District Satara

In the Jām' Masjid at Karad

(a) On a pullar to the south

Plate XXVI (b)

No 3544

¹ This paragraph has kindly been contributed at my request by Mr Q M Moncer, B A, Assistant Superintendent, Archwological Survey, Western Circle, Poons

TRANSCRIPT

حق سدتانه ر تعالی او را امرونی گرداند نخرمت محمد رال او ر علی الاعلی خادمی این نیب الله را دایس در مدیر حاک ار دبلوان علی نی احمد اصفهایی المتعاطب تدراندار حال مرصوده شد سنه ۹۸۰ تمام شد نتاریم سنه ۹۸۳ [هرکه] این ناریم [ر] ۱ نخواند از برای نیا کننده مستدد نتاتیه داد کنده

TRANSLATION

May God, glory be to Him and evalted be He, make this a divine ordinament to the ervant of this house of Alläh for the take of Muhammad and his family, and the the me thick. To this poor, insignificant, and humble varior this conformal of lefel in, eddered as Tir Ander Khān, the command [to construct this morque] was given in the year 9 th (1572 73 AD). It was completed in the year 983 (1575 76 AD). He who reads this date, it orld an ember the founder of this Masjid with a prayer.

The first part of the inscription is not very clear. "Ali, son of Al word of Islahān, who supervised the construction of the morque, must have been estached to Kāral Khān, but his name is not mentioned in the Basīdā ula Kalējuh, or any other void on the lineary of Bijapur

(b) On another piller to the north

Plate XXVI (c)

No 3515.

IRANSCRIPT

در رمان شاه عالم بداء سایه لطعت اله شاء عالمی عادل شاه عاقبت حیر ایمان سلامت باشد و حال عالم الله معد عاددان الراهیم كاملعال

IHANSLATION

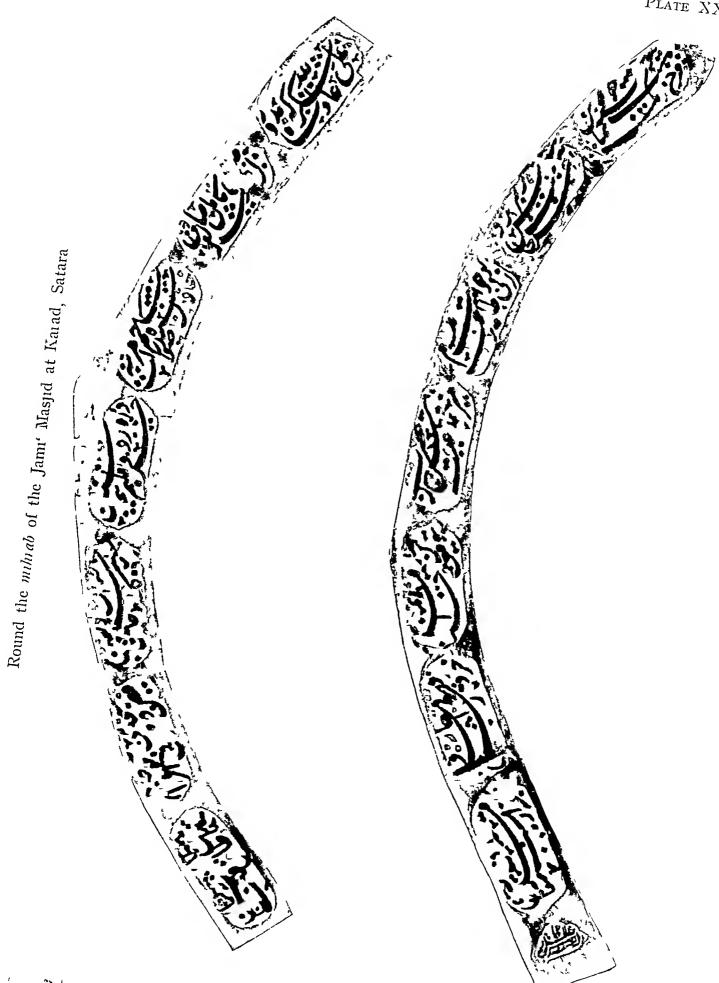
During the reign of the ling, refuge of the world, shadow of the invoir of Allih, the exalted king, 'Adil Shih, [may] his end be laudable and his faith secure i and [during the time of] the Khān of exalted digmity, friend of the family (of Adil Shāh?) Ibrāhīm Kāmil Khān

(c) Round the arch of the militab

Plate XXVII.

No 3510.

TRANSCRIPT



نگف آخر حالس و بدر حود (؟) دوخود است مدام اربی طام مام ارا و)
دامش مدر محمد می مرسحال (؟) . . دام دتودی عدا
حود دارنجس رقم رد . . . قدله صدی و دعدی کعده ارباب معا

TRANSLATION

Allāh be thanked that in the reign of 'Alī 'Ādil Shāh, Kāmil

The king of Jamshīd's dignity, and the monarch of Alexander's impetuosity,

The just ruler, sovereign of the kingdom of generosity

Kāmil Khān built this mosque on account of truth and firm faith,

A mosque which like the Haram, is favour-bestowing and spirit enlivening

Wisdom, at last said (?)

He exists solely for submission to us (?)

His name Mir Muhammad

Hazrat Khan (?)

completed by the grace of God

Wisdom wrote its date

Qibla of veracity and true faith, Ka'ba of the lords of purity

Written by

This inscription is smeared with paint and as the local Muhammadans object to its removal, it is not possible to decipher it correctly

The chronogram is contained in the last hemistich and gives 981 H (1573-74 A.D)

(d) Over the mihrāb, lower

Plate XXVIII (a)

No 3541.

IRANSCRIPT.

و قل رب (دملنی مدخل صدی و اخرخنی صحرح صدی و اختل لی من لدنك سامانا بصدر اخادم اهل ندب رسول الله افزاهدم كاملحان فن اسمعدل كاملحان ۹۸۰ كندة على الن علا الدين مردان شاه

TRANSLATION.

And say My Lord make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee a power to assist [me] (Qur'an, xvu, 80)

The servant of the family of the Prophet, Ibrāhīm Kāmil Khān, son of Ismā'īl Kāmil Khān' 980 H (1572-73 AD) Written by 'Alī, son of 'Alā'u'd Dīn Mardān Shāh

This inscription shorts that the Irsher of Ibrahim Kamil Kl. in, vis also suited Karal Khan

The first part of the inscription of ich consists of a first found the Gardin is not given in the Plate.

Immediately above the in ription, there is notice one to be consistent, of very 20, chapter is of the Q α $\bar{\alpha}$

(e) Above the rest rattle do in

Plate LXVIII (b)

No 3512

TRANSCRIPT.

اس مسحد صنا در له دد ر هشتاه التم (ع) شاه الما کرده در رمان شاه عالی علی عادلساه عاملها در رمان شاه عالی عادلساه

TRANSLATION

This the transported by the File of the William of the file of the coaled being 'Ad' Jud Man Procedure of the William of the of the W

At the letters of the interpretable on one of the tipe of to in plant it correctly

(1) On a stone built a sur a the est a zero without and a all states a sign

Pinto XXIX (1)

TRANSCRIPT.

د دور ساه علی آن شاه علیل که از قاه ب تا مایش یکو نام ایل این صداد عالی بهرسوی ردم الشان کاملیتان با ایم بیانی شد کسیده سر باه ک ر سشین دوه یم بیام صفا رام ایست اطیر خود کردرن بدیده سایی عالی بدای مورم انتظام

TRANSLATION

During the period of 1 un 'th that out king.

Who is I nown for his poodness from one end of the world to the other,

Ordered the construction of this sublime mosque,

K and Chan of coalted dignity, whose der reases all attained.

This building a high lifts it head to the heavens are committeed,

I rom its store, Jams] id borro ed by Cup of Purity.

The sky itself has not seen in the seven clime;

Such a grand edifice of auspicious end

(a) Over the minab of the Jami' Masjid at Kaiad



Scile 112

(b) Over the mihrab, near the dome, of the same Jami' Masjid



Scale 142



Scale 25

Scale 142

It is stated by the local people that this stone was recovered from the debris accumulated in the compound of the mosque and built into its present position a few years ago

The Jāmi Masjid at Karad was begun in 980 H (1572-73 AD) and completed in 983 H (1575-76 AD) by the order of Ibrāhīm Kāmil Khān, a nobleman of the court of 'Alī 'Ādil Shāh I It consists of 6 compartments of which the 2 central ones are richly sculptured with floral and bead decorations and Arabic texts. The outside is of plain smooth cut masonry with broad slabs for ences supported by handsomely carved hrackets. The east front consists of 3 arches supported by square pillars, the two side ones plain and the centre one ornamented with frills and knobs. The minarets, 106 ft high, are plain and cylindrical slightly tapering with an urn like top. They rest on a massive ogee archway of plain masonry about 30 ft by 15 ft with chambers in the sides and entered by a small low door which leads to an open space. On the north is a plain square building for the shelter of travellers and mendicants

Ibrīhīm Kāmil Khān, son of Ismā'il Kāmil Khān the builder of this mosque, was an important nobleman of 'Alī 'Ādil Shāh I (1558-1580), and held Kalhar (modern Karad) in jāgīr He was very powerful and the author of the Basātīnu's Salātīn, on the authority of Rafī'u'd-Dīn Shīrārī, accuses him of having instigated a slave to assassīnate 'Alī 'Ādil Shāh When Ibrīhīm was raised to the throne, Kāmil Khān became regent but he ruled the kingdom in such a high-handed manner that a plot was formed against him and he was killed in 1580, after he had enjoyed power only for two months See Basātīnu's Salātīn, pp 143 et seq

The inscriptions on this mosque have been noticed in the Satara District Gazetteer, pp 475-76, but the translation given there is incorrect

On a Tomb near the 'Idgih, south side.'

Plate XXIX (b)

No 3528

IHANSCRIPT

الله العاقى كل [شي] هالك

تاریم رفات مرحومه علیها (لرحوه و العفوان سعده حیان سلطان روحه علی . . . عوه ردع الثانی سده ۹۲۳

I KANSLATION

Allāh is Eternal, everything is perishable. Date of the death of one whom God has taken into His mercy and on whom be His mercy and forgiveness, Su'ida Jahān Sultān, wife of 'Ah, the first of Rabī' I, year 963 (1555 56 AD)

On a tomb near the 'Idgah, south side

Plate XXX (a).

No 3528

IHANSCRIPT

TRANSLATION

Allah is Eternal, Everything is perishable. Death of Sa'id Hussin, whom God has taken into His mercy and whose sins are forgiven. Date 10th of the month of Zu'l Qa'da, year 971 (1563-64 AD).

On a tomb near the Idgah, south side

Plate XXX (b)

No 3528

TRANSCRIPT

TRANSLATION

Date of the lamented death of one on whom we the mercy of God and who is the accepted of God, whose dwelling is in the Garden and vhose mest is in Paradise, Qā-ī Taqīn'd Dīn, son of 'Abdu'llah, may the mercy of Allāh be on him, on Siturday, the seventeenth day of the month of Du'l Hijja, year 1028, one thousand and trenty eight of the Hijra era (1629 AD) Within by Muhammad Nasr

On a tomb in the compound of the 'Idg"h

(a) North cide of the tomb stone

Plato XXX (c).

No 3529.

IHANSCRIPT

تاريع رفات قدس آشيال محتمل عناه الملك الاحد شاء حمال الدين ابن قاصى شرف الدين محمد الممرر رفاص معردي ورائله مرقدهما يوم الحمعة تاسع شهر محرم الحرام سنة ١٠٣٣

IHANSLATION.

The date of the death of one whose abode is holy, select of the servants of God, Shāh Jamālu'd Dīn, son of Qāzī Sharfu'd Dīn Muhammad, known as the Qāzī of Mīraj (which is a town about 50 miles south of Karad), may Allāh brighten the tombs of both, on Friday, the minth day of the month of Muharram, year 1033 (21th October, 1623)

(b) On east side of the tomb stone

Plato XXXI (a).

(a) On a tomb near the 'Idgah at Karad, Satara



Scale 25

(b) On a tomb near the same 'Idgah

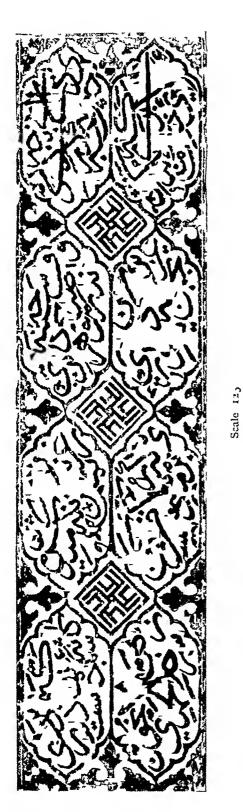


Sale 2

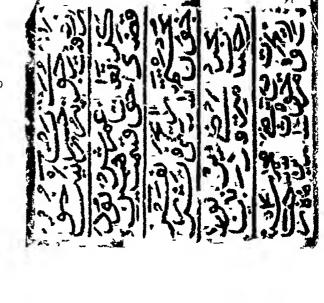
(c) On the North side of a tombstone in the compound of the same 'Idgah



Scale 2



(c) On the North side of another tombstone in the compound of the same 'Idgah



(b) On a tomb near the same 'Idgah



Scale 2

TRANSCRIPT

الا الى كه در ما نگورد دامى كسال الر سو احلاص الحدى محوال

These verses are not translated as they do not contain any useful information.

There is another inscription on the west side of the tomb stone, but it consists only the names of the twelve *Imāms* and prayers for the soul of the dead

On a tomb near the 'Idgah, north side,

Plate XXXI (b).

No 3530,

I HANSCRIPT

ا بارييم رمات بحم (؟) ماط بند، معفر شاه ١٣ ماه ربيع الأول رور يكسبنه اربع اربعين اله ٤

'LHANSLATION

Date of the death of Fatima, daughter of Ja'far Shah, Sunday, the 13th of the month of Rabi' I, one thousand and forty-four (began on 27th June, 1634)

On another tomb in the compound of the 'Idgah,

(a) On the north side of the tomb stone

Plate XXXI (c)

No 3537.

TRANSCRIPT.

وفدہ، از عالم حوامے ہو ر حسوب بعلی حلی کو قصلی حق بعالی قسمت عموس ہمتی دوہ چوں نصصتم سال قارنیم وفائش وا نفکو اور حماف انسی آصل قاصی دیں بعی دوہ قاریم وفاف مؤخوصی قاصی عنات الدین صحمت ۳ صاہ وجب ۵۰۰۰

TRANSLATION,

A young man departed this world, grief stricken, good mannered,

As predestined by God, the Most High, his share of the age was only this much,

When I sought with deliberation the year of his death,

It came by the Abjad system, he was the Qāzī of the faith of the Prophet,

Date of the death of the deceased, received in the mercy of God, Qūzī Ghiyāthu'd Dīn Muḥammad, third (day) of the month of Rajab, year 1019 (20th October, 1639)

(b) On the west side of the same tomb stone.

Plate XXXII (a).

No. 3536

THANSCRIPT.

اے چرے ملک دلم ، ، ، کردی اے مرگ غرار حانه ریران کردی بیداد گری عادت دیرینهٔ تو در ملک رحود عارب حل کردی اے حاک اگر سینهٔ تو ۱۸وام هر گرغر قستی که آمد دیجان میں گرغر قستی که آمد دیجان میں گرغر قستی که آمد دیجان

This inscription is not translated as it does not contain any useful information.

The east side of this tomb stone also has an inscription which consists of the names of the twelve Imams and prayers for the soul of the deceased.

Inscriptions at Rahmatpur

- (1) On the tomb of Randulah Khan
 - (a) Over the south door.

Plate XXXII (b).

No. 3556.

I KANSCRIPT.

مهه بل عربي

غرآنکس که اصل شد اندر اول بود اصل عصر در هر عمل رحود عریش که انتخاب رامام کمال است بعد، العزل عمل ملح و حنگش برای ۱۱ سب بود وان صطفر بهر یک جدل عرص وا بعاشد و رویش گدر که حود میم بهتر بود نے سنگ مستخر شود ملک هر در سول مر آبول که باشد ر همت کتل

وااكل عادي

TRANSLATION.

(God is Self subsistent and Eternal)

He who became Afral (i c excellent) from eternity,

(Muhammad the Arabian)

قلوم فأقي



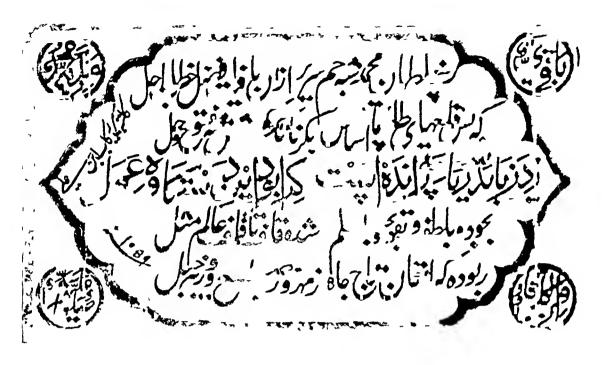
Scale 125

(b) Over the Southern door of Randulah Khan's tomb, Rahmatpur, Satara



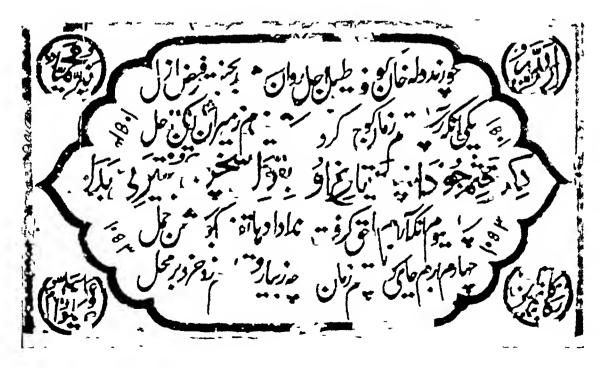


(a) Over the Western door of Randulah Khan's tomb. Rahmatpur. Satara



Scile 14-

(b) Over the Eastern door of the same tomb



~ c :.

Is the excellent of the agc in every country
At the time of selection, his glorious body
Is, in the poem of perfection, its choicest verse
His peace and his war are for the sake of God,
Hence it is that he is victorious in every battle
Self-interest cannot pass his way,
For an eye without cataract is good
The land of the two worlds is subdued by him
Who is glued together with courage
(And everything is perishable).

(The Intercessor of both the worlds)

(b) Over the west door

Plate XXXIII (a).

No 3555

(And everything is perishable).

TRANSCRIPT

حی ناقی

ر ساطال متعبد شه هم سریر ارال یافت اصل حطات اهل

که دس فلعهای طاسمات اساس تکونادکس گذشه مقدوج و حل کاتد ، مدو

و دونا ندونا سبه وانده اسد، کوا نود این دستگاه و عمل وکات این

نعود و نلطه ، و نفوه و نجام شده فات نا قات عالم مثل علی

ربوده گه امنعان فاج حاه و مهر و و صدم و و و در حیل، سده ۱۰۹۹

و الکال فانی

TRANSLATION

(God is Living and Eternal)

From Sultan Muhammad, the king whose throne is like that of Jamshid,

Afzal [Khān] received the most glorious title,

Because many forts of talismanic foundations

Were conquered and subdued by him in the Carnatic

He has led an army from the sea to the sea

Who had such ability and experience?

For generosity, humanity, strength and gentleness,

He has become renowned from one end of the world to the other.

Hc carried away, at the time of trial, the crown of dignity

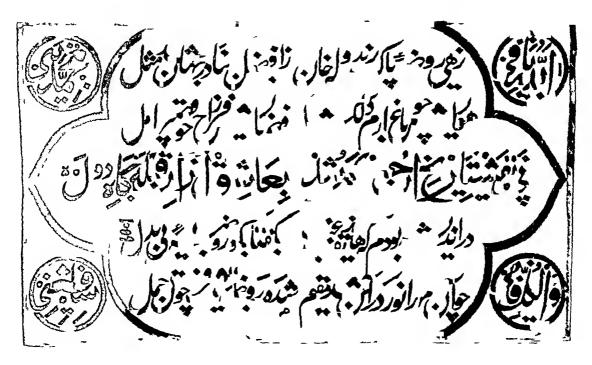
From the sun, from the morning, and from the stability of the mountain

Year 1059 (1649 AD)

Writer Mīr Rikāb, son of 'Alī

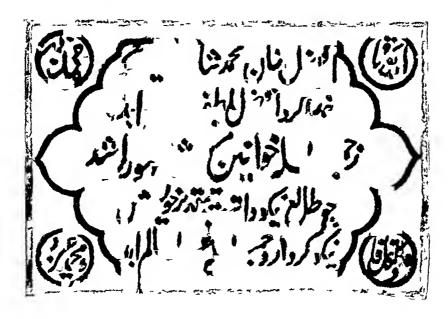
(And benedictions and greetings on him)

(a) Over the Northern door of Randulah Khan's tomb, Rahmatpur, Satara



Scale 142

(b) Over the Eastern door of a tomb known as the tomb of Jahangir's mother, Rahmatpur, Satara



Scale 166

(d) Over the north door

Plate XXXIV (a)

No 3554.

TRANSCRIPT.

سەپل ىلى

الله داقعي

رہے روصۂ پاک رددولہ حاں ر افصل بدا در حہاں شد مثل فواد ش چو داع اوم داکش ا فصایش فرح را جو قصر امل پی به ش تاریخ آن حکم ش د بعاشق اراك قبله گاہ دول در اندیاشہ بودم که هاته ا ر عدب بگفتا بگو روصۂ کے بدل ۱۰۵۹ حو آن مہر ادور در آن شد معام شدہ روصہ بدب شوب حوں حمل

شامعدي

رالكل ماىي

LHANSLATION

(Alläh 18 Eternal)

(Muhammad the Prophet).

What a chaste Rauza of Randulah Khan!

This building by Afzal [Khān] became known all over the world.

Its air like the garden of Iram is exhilarating,

Its courtyard is joy-engendering like the palace of hope

For the writing of its date, an order was issued

To 'Ashiq, from one who is the qibla of empires

I was in meditation when Hatif from the invisible world,

Spoke, Say the peerless Rauza 1059 (1649 A D)

Since that resplendent sun (i e, Randülah Khān) has rested in it,

This Rauza has become the house of ascendency like the sign Aries

(And everything is perishable)

(May he intercede for me !)

This inscription shows that the Rauza of Randulah Khān was built by the order of Afzal Khān, the famous general of Sultān Muhammad 'Adil Shāh of Bijapur It was completed in the year 1059 H (1649 AD), which is the date contained in the chronogram (constitution). The poet 'Āshiq, who composed this chronogram, is not mentioned in any of the Tazhirah's which I have consulted

Randūlah meaning "the bridegroom of the battle-field" was the title of an important nobleman of Sultān Muhammad 'Ādil Shāh of Bijapur He was the commander-in chief of the Bijapur forces till his death and was succeeded in that office by Afzal Khān For a history of Randūlah Khān, see Basātīnu's-Salātīn, pp 284 322 He should not, however, be confused with another officer entitled Randūlah Khān-i-Ghāzi who entered the serine of Aurangzeb shortly after the war of succession and who died in 1094 H (1682 A D) See Ma'āthīrul-Umarā, Vol II, p 309,

The inscriptions on the tomb of Randūlah Khān have been noticed in the Satara District Gazetteer, pp 548 49, but the translation given there is incorrect, and the tomb has been confused with the adjacent mosque which has no inscription of any kind on it.

The tomb of Randulah Linus is situated on the road from Koregaon to Aundh. It is a plain, domed building about 30 ft square and about 10 ft, high, and has no pretentions to architectural beauty. In the centre of each side is a small arched door about 2 ft, by 5 ft, with an inveription over the lintel.

To the west of this mausolcum is a small inorque which is in a very ruined condition,

On a tomb known as the tomb of Jahangir's mother

(a) Over the east door

Plate XXXIV (b)

No 3553

TRANSCRIPT

ماعتمل للي

انعل حان محمد شاهی حدا کرد انصل بلطاب اند ر حمله خواندن مشرور شد

هو طالع بنکو داشت باهدیر هودش بنکو کرد ارو حاله عالم ابد

و محمد عربي

والكل مانبي

إذله داقع

TRANSLATION

(Allah is Eternal)

(Muhammad the Prophet)

Afzal Khān i Muhamm id Shāhī God made Afzal with His eternal Grace, He became more famous than any other Khān As he was lucky by his destins, All the world for ever praised him (And everything is perishable).

(And Muhammad the Arabian).

(b) Over the north door

Plate XXXV (n).

No 3552.

TRANSCRIPT.

الله رسي

الله داقى

ندرزی محمد شا آسان شده عمه کامر مطیع مسلمان شده ندرزی می عادل محمد شاه دکن کآمد از دیر عدالت انصل د شکن تاریم در [ر] رمه ارلی است

1 . 89

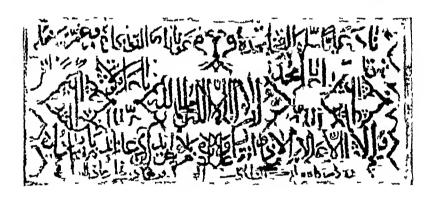
محمدندي

والكل فادي

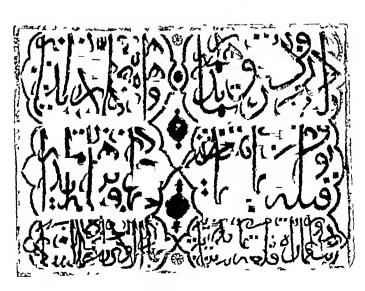
(a) Over the Northern door of a tomb known as the tomb of Jahangir's mother, Rahmatpur, Satara



Sould 165
(b) Over the inner gateway of the Fort at Parli, Satara



(c) Fixed in a wall facing the inner gateway of the Fort at Parli, Satara



TRANSLATION

(Allah is Eternal)

(Allāh is my Lord)

It became easy in the reign of Muhammad Shāh

All the infidels became subject to the Muslims

During the reign of the just king of the Decean, Muhammad ['Adil] Shah,

Appeared Afzal, the idol breaker, to administer justice

The date is contained in the eternal Rauza 1059 H (1649 A D)

(And everything is perishable)

(Muhammad the Prophet).

The language of the two inscriptions on this tomb is not very elegant. Nothing is stated as to the person buried in the tomb. The local name given to this tomb would imply that the mother of someone named Jahangar was buried in it, but this is not corroborated by anything in the inscription itself. There was no person of any importance bearing this name at the court of the Bijapur kings.

Inscriptions on Parli Fort, District Satara

Over the inner gateway

Plate XXXV (b)

No 3550

I KANSCRIPT

ساد علىا مطهر العجائب الحدة عوبا لك في النوائب كل هم و علم سنتعلى اللهوتك بالمحمد بولايتك يا على يا على لا الله الا الله محمد رسول الله

ر لا عنا الا على لا سدف الا در العقار . هر علا پيس آياد ايي دعا بحوانه هفتاه نار ن لا على عادلساغي ن در کاه ملك . . . ريجان (۲) على عادلساغي

LHANSLATION

Invoke 'Alī, the displayer of miraeles,
Thou wilt find him a help to thee in calamities
Every care and grief will vanish,
By thy prophethood, O Muhammad 'O 'Alī 'O 'Alī ' by thy aid
There is no god but Allān, Muhammad is the Apostle of Allāh
No youth (i e, brave man) evecpt 'Alī, no sword eveept Zu'l-Fiqār
Whatever ealamity befalls [a person] he should recite this prayer seventy times
The slave of the court Malik,

, Raihān (?) 'Alī 'Ādil Shāhī

Fixed in a wall facing the inner gateway.

Plato XXXV (c)

No 3551.

TRANSCRIPT.

درل درب همه را رری سایه و را همت توهمه را کار کشاید تو همه را کار کشاید تو قبله عمه را در آید عمارت درواره قلعه تمام شد متاریم درے (؟) حمادی آلاحر درکار کرد ریجاں عادلشاهی

IRANSLATION

Prosperity shows its face to all from your door,
And through your magnanimity the desires of all are attained
You are the qibla of desires, and I am needs,
From the door of the qibla every person obtains his desires

The construction of the building of the gateway of the fort was completed on date Jumadi II (?)

Constructed by Rashan i 'Adıl Shahī

The date of the construction of the gatevay of the fort is not given clearly, but when read with the inscription over the inner gateway, it appears to have been constructed, most probably in the time of 'Ali 'Ādil Shāh II (1656 1672 AD) Malik Raihān who constructed the gateway was probably the same person who is mentioned on page 389 of the Basātīnu's Salātīn

The fort at Parli was captured by Sivājī in 1673 (see History of the Marathas by Grant Duff, revised by S M Edwards, Vol I, p 202), and probably the repairs referred to in the inscription were undertaken to put the fort in a state of defence against his threatened attack Aurangreb conquered this fort in 1110 H (1699 A D) and named it Nauras Tārā (see Khāfī Khān's Muntakhabu'l Lubāb, Vol 11, p 172), but this name does not seem to have been adopted by the public.

On a tomb stone lying in the compound of Guru Gorakh Nath temple at Shirala, District Satara

Plate XXXVI (a)

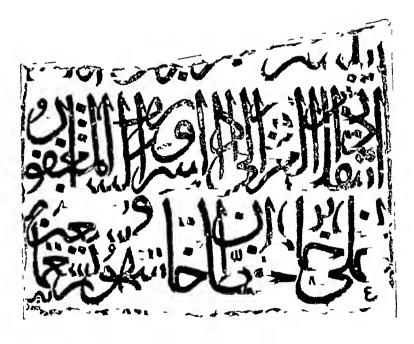
No 3559.

'I HANSCRIPT.

(a) On a tombstone lying in the compound of Guru Goraklı Nath Temple at Shirala, Satara



Scale $_{-3}$ (b) On a stone in the Satara Museum



Scale 142



TRANSLATION

Date of the death of the pardoned one who is received into the mercy of Allah, Malik Muhammad Yusuf Shah on Wednesday, third Jumadi II, in the year 981 (30th September, 1573).

The stone is broken. It has inscriptions on the other two sides as well, but they contain only verses from the $Qur'\bar{a}n$

On a stone in the Museum at Satara

Plate XXXVI (b)

No 3558

TRANSCRIPT

. . . . الاعل من دار العر الى دار السرور و الشان المعقور على حان بن مطاط حان في عور سنة سنعنى و دسعماية

TRANSLATION

. Shifted from the abode of honour to the abode of happiness and glory, the forgiven 'Alī Khān, son of Khattāt Khān, in the months of the year nine hundred and seventy (1562-63 AD)

The stone is a fragment and the upper portion is missing

This inscription was deciphered and translated by my friend Dr U M Daudpota, MA, PhD (Cantab), Professor of Arabic Ismail College, Andehri, to whom I acknowledge my thanks

Seale 166

INSCRIPTIONS FROM KALYĀNI

INSCRIPTIONS FROM KALYĀNI

BY G YAZDAMI

Kalyām or Kalyāna is well known in history as the capital of the Chalukyan dynasty of the Deccan in the 10th and 11th centuries AD. In its pilmy days the town must have possessed a large number of beautiful temples and palaces, but at present it has no building of any architectural importance except the Fort, which was apparently re-built by the Baihmanī kings at the close of the fifteenth century AD, when the gun powder came into use 1

There are two inscriptions of the Tughluq kings there—One of them is dated 723 H (1323 A D) and mentions the name of Ghiyāthu'd Dīn Tughluq—The other is dated 734 H (1334 A D) and mentions the name of Muhammad bin Tughluq—The tablet of the former inscription is now fixed into the eastern wall of Hazrat Yā'qūb's dargāh, situated outside the present town of Kalvāni The inscription is not in situ for it records the building of a mosque

Muhammad bin Tughluq, who held the title of Ulugh Khān during his father sieign, was sent to the Decean for the second time in 1323 AD, and is reported to have halted at Bidar on his way to Warangal in order to settle the administration of the country around. In this journey he must have passed through Kalyāni which is on the main route between Daulatabād and Bidar, and in the inseription the titles of honour given after those of the king are such as could be applied to a prince. But after the titles there are some letters which read like and following that the word which is pretty distinct, and which was the title of Qivāmu'l Milk the governor of Daulatabād. The presence of these two titles—who are after the other, makes it doubtful whether the mosque referred to in the inscription was built at the instance of Ulugh Khān, who later adopted the imperial title of Sultān Muhammad, or by Qivāmu'l-Mulk Qutlugh Khān, the governor of Daulatabād

The inscription also mentions the name of Malik II httpart d Din Shāhīn Sultānī, who is also mentioned in the list of dignitaries of the reign of Ghiyāthu'd Dīn Tughluq, as given by Baranī³ The language of the inscription is Persian, but it has a large number of Arabic phrases used as the titles of the king, or those of the two dignitaries whose names are mentioned in the inscription It has also two quotations from the Qur'ān and another from the sayings of Prophet Muhammad

The style of writing is Naskh of an ornamental type and as the slab has been exposed to the weather for a long time, the letters have been abraded in several places. The inscriptional tablet measures 4 ft 3 in by 2 ft, and the record is inscribed in six lines. My reading of the text is given below —

Plate I

Line 1 بهذا (sic) البنا المسجد الجامع العصدة المعظمة كليان في عقد السلطان العالم العالم العالم العالم العطم و المكرم الأكرم صاحب الناج و التجانم المعلم المعلم العلمي و المحصوة افضل السلاطني عنات الدينا و الدين

¹ For an account of the Kalyani Fort see the Annual Report, Archeological Department, Hyderabad, for 1314 F, pp 17 23

2 Tārīkh 1 Fīroz Shāhī by Baranī, p 424 (A S B ed)

²There is a Nagari inscription of Quamu'l Mulk in the Kalyani Fort bearing the Śaka era date corresponding to 1326 AD. The inscription records the restitution of a Hindu icon. See Annual Report of the Archeological Department, Hyderabad, for the year 1346 F.

Inne 2 عوب الاسلام و المسلمدن معدت الملوك و السلاطين الوالمطفور بعلى شاة السلطان . . قاهو اعدا . . . فاصر امتو المومدين (sic) - أنه الله ملكة و سلطانة بهذا المعظم الملك اكتر الكنتر (ع) ملك ملوك الشرق و الصدن

Inne 3 احتیار الدولة و الدس صوة الاسلام و الم لمدس معین الملوک و السلاطین الع (۶) قبلع شاهدی ملک . . الله فی الداودی . سیخانه تعالی دو قران محدد و فرقان حمدد دیان فرمود و اد یوفع انواهدم العواعد

ان المساحد لله تعالى قلا (تدعوا معالله اعدا) . . ملى الله عليه ومالد مصده مي فرماند . ملى الله عليه وسلم من (تدى ؟) م حدا لله . قى العدة مثولة .

TRANSLATION

"The building of this cathedral mosque (Iāmi Masjid) in the large town of Kalvāni (was ordered), during the reign of the learned and just Sultan, the great and evalted (ruler) of evalted rank the benevolent and generous, the lord of the crown and sen! the noblest king, Ghiy ithu'd-Dunya wad Din the defender of the faith and the 'behevers' the refuge of monarchs and kings, Abn'l Muzaffar Tughluq Shah, the Sultan, triumphant over his helper of the Prince of the Faithful 1 May God perpetuate his kingdom and glory! the evalted, the noblest Malik the lord of the cluefs of the East and China, the controller of the state and religion, the protector of Islam and the Mushims, the helper of kings, the the Most Holy and Exalted great Quthigh may God exalt his glory in both the worlds! has said in the glorious Qur'an and the noble book 'And when Abraham and Ismael raised the foundations of the house '2 And God Almighty has said in another place in the holy Qur'an-' Verily the places of worship are set apart unto God, wherefore invoke not any other therein together may God's peace and blessings be upon him, he has said, 'Whoever builds a mosque for God, God (makes) his resting place in paradise' This during the triumphant administration-may God protect its foundations the great Khan, the lord of the East, Ikhtıyaru'd Din, Shahin Sultani through the grace of our Prophet upon whom be the

¹ The Tughluq kings took pride in showing their support to the later 'Abbuside kings, who held the title of Amiru'l Mominin, the lord of the believers

² The Qur an, Ch II, verse 121, also see Sale (translation), p 11

³ The Qur'an, Ch LXXII, verse 18

On a wall to the left of the Akhand Darwaza, Kalyanı Fort

Scale 166

blessings of God in abundance! Rajab, 723 H (July, 1323 AD) Written by the (himble) servant may God improve his affairs!"

The other inscription of the Tughluq dynasty at Kalyāni is carved on a tablet measuring 4 ft 6 in by 1 ft 10 in. It is fixed into a wall to the left of the Ākhand Darwāza. The language of the inscription is Persian and the style of writing Naskh of an intricate but mediocre type, being the work of a second rate calligraphist.

This inscription also records the creetion of a mosque by one Burhān Thār Sāfirī, during the reign of Abu'l Mujāhid Muhammad bin Tughluq Shāh, in 734 H (1333 AD) The word is not clear in the inscription, but the filionymic Bii Tihār occurs in several inscriptions of Muhammad bin Tughluq at Broach¹ and also in the list of dignitaries of the reign of Ghiyāthu'd Dīn Tughluq and Sultān Muhammad as given by Baranī² The word is also unusual, and this title may have been given to Burhān, either owing to his travelling frequently or to his belonging to the guild of scribes 3

My reading of the text is given below -

Plate II

Line 1 قال رسول الله صلّى الله علمه و سلّم من بنا (sic) صده دا لله بعالى بنا (sic) الله عموا في العلم من الدهب الاحمر

تنا این مستخد ۱۰وی خلفه ومدی و رمان و ترگرندهٔ مصرب یردان انو المساهد محصّد بن به لفد اه السلطان ماند الله ملکه و ساطانه

اس بانی اس سعد سهٔ استوار برحمت پروردگار بوهان بهار (۲) ساموی اسلیم الله بعالی شامه و قبل احسامه

و كان دُلك في التعامس من سهر التعوام المحرم عظم الله حومنه سنة اربع و ثلثني Inne 4

TRANSLATION

"The Apostle of God (Muhammad)—may God bless and assoil him—has said, 'Whoever builds a mosque for God, the Evalted, God builds a palace of red gold for him in paradise' This mosque was built during the reign of the lord of earth and time, the chosen (one) of God Almighty, Abu'l-Mujāhid Muhammad bin Tughluq shāh, the Sultān, may God protect his kingdom and sovereignty! The founder of this building—the mosque—is the servant, hopeful of the mercy of God, Burhān Tihār Sāfirī, may God Almighty improve his status and accept his noble deeds!

¹ The scholars who have deciphered these inscriptions have read the filter as $(c_i + c_j)$, but روتهاري, but ودماري , but ودماري ,

² Tārīkh : Fīroz Shāhī (Bibl Ind), pp 424 and 454

a The word سافر in Arabic has several meanings, but here it can be interpreted as signifying either a traveller or a scribe

This was engraved on the 5th of the holy mouth of Muharram—may God increase its sauctity—in the year 734 H (16th September, 1333 AD) Writer the servant, Qut

Kalyām possesses three more Mushm inscriptions, several of which throw interesting light on the lastory and architecture of the place. To take them chronologically, the first is carved on a tomb stone which is now placed over a grave attributed to a member of the family of the Nawabs of Kalyām. But as the family has its origin in the year 1178 H (1764 A D), when the first Nawab Mīr Muhammad Ibrāhīm Khān was installed, the tomb stone apparently belongs to an earlier grave for it has the date 863 H carved on it. Luckily the name of the person who was buried in the earlier grave is preserved in the inscription, and it is— الدين احمد الدين احمد

The style of writing is <u>Multh</u> of an ormate type, and the epitaph is arranged in four puncls, carved on the four sides of the tomb stone. There is also a fifth panel on the top of the tomb stone, which contains the name of 'Mi, repeated four times in the <u>Jughra</u> style of writing. I have deciphered the epitaph as follows—

Plato III تومى المرحوم المعصوم الى حوار رسم الله بعالى ال بيد عاشم ابن دد صهدى ابن نظام الدين احمد السوي عفر الله له للله ال بن عوم شهر من المرحب مى سنه ثان سندن ر ثمانمايه (؟) TRANSLATION

"Migrated to the neighbourhood of Divine Mercy, the defunct of happy memory the innocent, Sayvid Hāshim, son of Savyid Māhdī son of Nizāmu'd Dīn Abinad al Hasnī --may God pardon his sins—on the night of Saturday, first of the auspicious month of Rijab, 863 H (8th May, 1459 AD)"

Of the remaining twelve inscriptions, eleven belong to the reigns of 'Adil Shāhī kings, who it the disruption of the Bailmanī I ingdom in the sixteenth century seem to have taken posses sion of Kalyām, although in the beginning it remained a hone of contention between them and the adjoining kingdoms of Almadingar and Bidar. During the administration of the Bijapur kings, important additions were made to the defences of the fort, and the inscriptions give the names of governors and the kings as well as the dates of these additions. The name of 'Alī Ādil Shīh (1558 80 AD) occurs in five inscriptions, and with the king's name is associated that of his general Kāmil Khām who was originally in the service of Nizām Shāhī kings but later distinguished himself under 'Alī 'Ādil Shāh. Kāmil Khām rebelled during the minority of Ibrāhīm 'Ādil Shāh II (1580 1627) and was killed in a skirmish which occurred between the royalists and his party.

The earliest of these five inscriptions is dated 971 H, and records the building of a bastion. The record is partly in prose and partly in verse, but the composition is crude in each case. The style of writing is also poor, being Nashh of an indifferent type. The text may be read as follows.

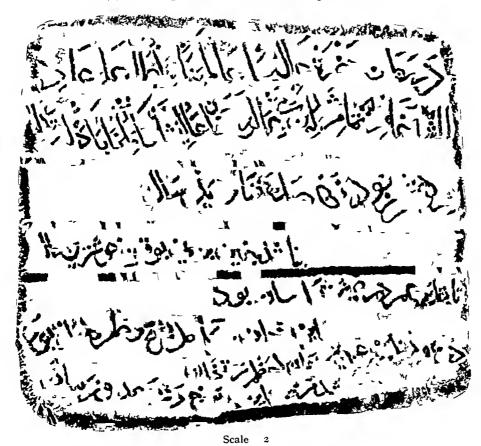
¹ Basatīnu's Salatīn, pp 84 and 86

² Ibid , pp 117 and 131

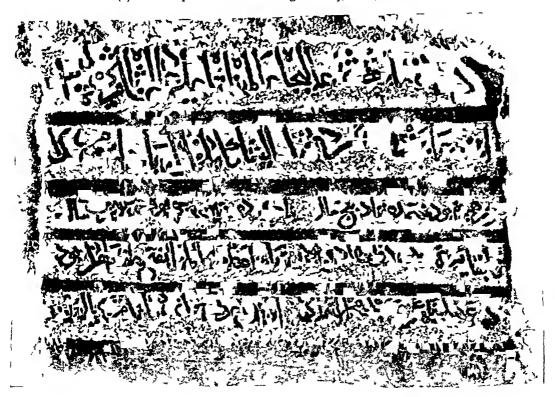
³ Ibid, pp 153 56 and the Cambridge History of India, Vol III, p 458



Scale 166



(b) Inscription on the Mangni Burj, Kalyani Fort



Scale 25

Plate IV(a)

در رمال مصرة عالى حاة عالمبداة سلطال على عاد (لساة (sic) عاربي نمام سد اس عمارت كرد حال عالسال كاملحال نادا مستدام ر همین بود دومد هعداد یک سال يدا سد حديل بوحي يوسب حوستوين حال با بعلی عمر در عدس سادال د ود اس حال کامل تعدیم و طاور کاموال دود در عهد بالب عديد حال (عظم رسيمال سد ه موت ایس نوح دار سعد و زمان

TRANSLATION

"In the reign of His Evalted Majesty, the refuge of the world, Sultan 'Ali Adil Shah, the victorious, this building was erected by the Khān of high rank, Kāmil Khān may he hive for ever!

Verse

It was the year 971 from the hipa That at an auspicious time this bastion was built May he enjoy prosperity throughout his life, And may Kāmil Khān be always victorious and triumphant! During the régime of the Na'ib Ghaibat (Deputy Governor)1 the great Khan, Rustam Khan, The bastion was built at an auspicious time"

The second inscription of 'Alī 'Ādil Shāh is carved on another bastion, which is now called the Mangni Burj It is dated 975 H (1567 AD), that is four years later than the preceding inscription The style of writing and the text of the inscription are almost the same as of the previous record, although it is written in five lines while the earlier record is inscribed in eight The last line of the Mangni Burj inscription, containing the name of the Deputy Governor is, however, different I give below the text of the entire inscription -

Plate IV(b)

در رمال حصوب عالمحاة عالميناة ساة على عادلشاة عارى سد تمام اس عمارت كردة حال عالدسان كاملحان كه نادا مستدام

ر هم وقد ود بهصد هعداد ديم سال دياكره، عندن برحى بوقب دوشيوين حال (؟) نا نقائے مور در دولت ورد جان اعظم کاملحال نفتے طفر کامران نود در عهد بایہ ، عددے سدد محمد اهل دسی ایس برج در سعد رمان سد مرب بالبعدی

literally means the 'deputy' who acted as Governor during the latter's absence الأنب عني ا

TRANSLATION

"During the reign of His Exulted Majesty, the refuge of the world, Shah 'Ah 'Ādil Shah Ghazī, this building was completed by the Khan of high rank, Kamil Khan, may be last for over!

Vorse

From the hipra it was the year 975 H
When such a (lofty) bastion was built at an auspicious time
May be enjoy prosperity—throughout his life,
The great Khān, Kāmil Khān, may be always be triumphant and successful!
During the regime of Nā ib Ghaibat, Sayid Muhammad, the religious,
This bastion was verily built at an auspicious time."

In chronological order, the next inscription of 'the 'Idil Shāh at Kalyāni is enreed on the Husainī Burj, and is dated 976 H (1568 t D). The text and the style of viiting are more or less the same as those of the previous two inscriptions of this king, but the name of the Deputy Governor occurring in the last verse, is different. If it Mahku'ah Sharq, Mahl Sadru'd-Din. I have deciphered the inscription as follows—

Plate V(b)

در رمان حصرت عالیها و عالم پناه انواله طفور شاه علی عادلشاه
عاری شد تمام این عمارت کرده جانعان (جانعالد ثان ؟) که نادا م ندام
ر همرت نود دیم د و جفتا (د) می سال
نیا ثد چویی نود خوشترین (؟) حال
نیا تعلی عم ر در عوش شادان د وه
این حل کامل دعیم طفر کامران د وه
در عیدی ملک مرق ملک صدرالدین
شد مرتب این نوج در سعد رمان نالیفنی

I HANSLATION

"During the reign of His Exalted Majesty, the refuge of the world, Abu'l-Muzaffar Shāh 'Alī 'Ādil Shāh Ghāzī, this building was completed by the Khān of high rank, may be live for ever!

Verse

From the hijra it was the year 976 H. When such a (lofty) bastion was built at an auspicious time



On a gun, Kalyanı Fort

(a)

Scale

(c) Inscription on the Bailam Bury, Kalyani Fort



(b) Inscription on the Husaini Burj, Kalyani Fort

May he enjoy prosperity up to the end of his life!

And may Kāmil Khān be ever triumphant and victorious!

During the régime of the Nā'ib Ghaibit, Maliku'sh Sharq, Malik Sadru'd Dīu This bastion was verily built at an auspicious time"

The next inscription of this series is carved on the Ballam Burj, and is dated 980 H (1573 AD). The text and the style of writing are almost identical with those of the previous three inscriptions, but the name of the Deputy Governor is Sayyid Muhammad, whose name also occurs in the Mangnī Burj inscription (ante p 5). I have deciphered the text of this inscription as follows—

Plate V(c)

در رمان مصرب عالنهاه عالمبداه ، اطال على عادالشاه (sic) عارى سد نمام

الى عمارت كردة حانعال شان كاملحان كه دادا مسددام

ر هعرب بود ۱۶۰۰ و همداد سال بنا شد ۱۰ در دوج ، حوشدرین حال با نفاء عمر در عدس شادا(ن) بود اس حال کامل بعدم طفر کامران ۱ ود در عدس مده آل علی سد مربب این برج در سعد ومان طاهوی الناسع و العسر من سهر دی الفعده

TRANSLATION

"During the reign of His Evalted Majesty, the refuge of the world, Sultān 'Alī 'Ādil Shāh Ghāzī, this building was completed by the Chān of high rank, Kāmil Khān, may he live for ever !

Verse

From the higher it was the year 980

That such a (massive) bastion was built at an auspicious time
May be enjoy prosperity throughout his life,
And may this perfect (Kāmil) Khān be ever victorious and triumphant!

During the régime of the Nā'ib Ghaibat, Sayyid Muhammad, the descendant of 'Āli,
This bastion was built at an auspicious and happy time!

On the 19th of the month of Dhu Qā'd, 980 H (corresponding to the 23rd March, 1573 A D)"

The last inscription of 'Ali 'Ādil Shāh at Kalvāmi is dated 988 H (1580 AD), and records the completion of the town walls at a cost of 6,000 huns during the régime of Dilāvar Khān He was an African noble and wielded considerable authority at the 'Ādil Shāhi court from 1582 to 1590 AD He established the Sunni religion in Bijapur and at the same time sought peace with the Shī'a kingdoms by arranging matrimonial alliances between the Bijapur, Golconda and Ahmadnagar families The inscription also mentions the name of Malik Ismā'īl as the Nā'ib Ghaibat

the period of pure faith, ومان طاءري the period of pure faith,

or Deputy Governor of Kalyām. The record consists of eight lines of Persian proce written in the Naskh style. I have deciphered the text as follows —

Plate VI(a)

در رمان حصرت عالمت (ه) عالمیدا(ه) اور المطفر علی عادالشاه (۱۵۵) عاری شد تمام این عمارت مرت ، شد حصار قصدهٔ مادان کرده خادعالیشان داور عان که داد مسددا (م) که در عهد ملک الشرق ملک اسمعدل بایت عدد مامله میکور مدلع شش عوار عون حرح شده دراریم پدیم ماه ردیع الاول سده شمار در سعماید

TRANSLATION

"In the reign of His Livilled Miljesty, the refuge of the world. Abu'l Muzahar Ah 'Idil Shāh, the victorious, the walls of the town of Kalvin were completed by the Khin of high rank, Dilavar Khān—may be hive for ever!—That during the regime of Mahku'sh Sharq, Mahk Ismāil, Nā'ib Ghaibat of the said district (Kulyām), a sum of lank 6,000 vas spent (on the work)—Dated the 5th of the month of Rubi I 988 H (20th April 1780 AD)."

The anthor of the Basātīn has given 24th Safar 988 H (9th April, 1580 AD) as the date of the murder of 'Alī 'Ādil Shāh! Hing has accepted this date and recorded it in the Cambridge History of India? But this inscription, which is dated 5th Rabī I, 988 H (20th April, 1580 AD), shows 'Ali 'Ādil Shāh alive on that date, for his name is mentioned as that of the reigning king

The inscriptional tablet is fixed on a bistion near the Chandri Chabatra at the Kalyani Fort. The tablet measures 1 ft 8 m by 1 ft 6 in

The reign of Alī Ādil Shāh's successor, Ibrāhīm Ādil Shāh II is represented by two insemptions at Kalvām, the earlier of which, dated 995 H (1586 AD), is carved on a mosque, styled the Shāhpār kī-Maspid. The record consists of twenty three lines of Persian prose and verse written in neat Naskh style. The insemption mentions the name of Ibrāhīm Ādil Shāh II and also the name of his general, Dilāvar Khān. The compiler of this record was familiar with the Sultān Ghiyāthu'd-Dīn's insemption of Kalyām (ante pp. 1-2) for in the present inscription he has used many phrases which have occurred in the former inscription. For example the present inscription begins with the words which law with the words which are not correct grammatically, but they occur in the beginning of the Tughluq inscription as well

¹ Basātīn, p 142

² Cambridge History of India Vol III, p 458

(a) On a bastion near the Chandm Chabutra, Kalyani Fort



Scale 25



The inscriptional tablet measures 2 ft 8 in by 1 ft 3 in and I have deciphered the text as follows —

Plate VI(b)

- (1) بهدا اللها المسعد مكنة (٢) سهدور وم نه معطمة
 - (2) معامله کلتان مي ، د السلطان الاعاظم و
- (3) الاعالم مالك الرفاب الاسم مولے ملوك الطوالف
- (4) في العالم ساطال ارض الله حافظ بلاد الله بسريعة
- (5) رسول الله ساه عالمهاه عالم يناه انوالهطاه رسامال
- (6) الدر واللحر وارب ملك الدمائي المويد من السما المنصور
 - (7) على الأعدا عصد الدولب والدس حمال الاعام معو الا
 - (8) سلام ساءال شاة إبراهدم عادلساة حلد الله
 - (9) ملكة و سلطانة و إقاص على العالمين نوة و
 - (10) احماله ر ررزای حکام (۲) در سعه و عدل می اکتاب
- (11) الارص کافی (۶) ملکدام جانعاله سان ۱۰۰رب (۶) مسان ورزای سامان (۶)
 - (12) امدر حمله روير حكومت حال اعظم دلاور حال ٥٠ عموه
 - (13) و رك دولله ر درهده اساس ساده . اس عمارت
- (14) مسعد سكرر فعدر حفير حاكماي (٢) حمال حادم امينة حملة مسلمانان
 - (15) . . . كمللة الملكال * لل م لا حدالا بالملك كدرم
 - (16) پناه نه از حوم ناسم نمسعد پناه که در روز محسر
 - - (18) الى مسعد مدكور از هدرة سدد المرسلس حام الديدي سدة
 - (19) خمس در حس و دسعماية المعوية السوية بود * شعر *
 - (20) نه نسدل عمارت که مسعد نمام -- حرب شد اله ،
 - (21) هي که ايي ددک کام حدارد داري ورارس مسر

- TRANSLATION

"The building of the Mecca Masjid (2) of Shāhpūr, the principal town of the district of Kalyān, (commenced) during the reign of the king of great chiefs and most learned scholars, the master of the necks of people, the lord of the chiefs of the tilbes of the world, the protector of the holy cities by the law promulgated by His apostle (Muhammad), His Exalted Majesty, the refuge of the world, Abu'l-Muzaffar, the king of earth and ocean, the heir to the kingdom of Solomon, confirmed by Heaven, triumphant over his enemies, the support of state and faith, the glory of mankind and the pride of al-Islām, Sultān Shāh Ibrāhīm 'Ādil Shāh, may God preserve his kingdom and sovereignty and may God extend his benevolence and charitable acts among people, and the administration of the principal minister, renowned for benevolence and justice in the different parts of the world, the Khān of evalted rank and high position, possessing the ministers' powers, Amīr Jumla, the Vazīr of the kingdom, the great Khān, Dilāvar Khān, may God prolong his hife and increase his authority! The foundation of the said mosque was laid by the humble and poor, the dust of the feet of (the people of) the world, the lowly servant of all Muslims, the insignificant Amīn Khān''

Verse

"O God! I take refuge in faith, From 'sin' I take shelter in the mosque On the day of resurrection I shall take refuge in this mosque"

"The said mosque (was built) 995 year after the hipa of the chief of the prophets, the last of the apostles (Muhammad)"

Verse

"In erecting this building, which is all mosque, A sum of 1,000 huns was spent on the noble work

O God! Keep it intact till the day of resurrection

Do not let even a particle of it decay, for (this mosque) has girded up the loins (of faith),

Or

"(Thou Who renewest broken things, may not let a particle of it fall into decay) (This is) the prayer of the servant, Amīn Khān Thou shouldst accept it and grant it"

The second inscription of Ibrāhīm 'Ādil Shāh II, is carved on the Rāj Mahall, which is the oldest building now extant in the Kalyāni Fort—The Mahall contains a double hall, with rather squat arches, and a court with a cistern in its middle—The inscription is carved—on a column of the hall, and mentions the name of Ibrāhīm 'Ādil Shāh II and also that of Niyāzmand Khān, the

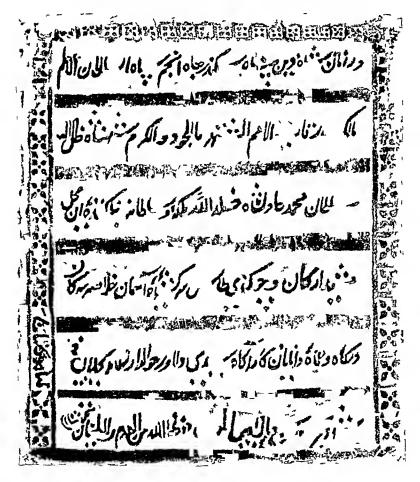
The phrase رراى حكام is rather unusual Literally it means 'the ministers over officers of state'

(a) Over the Southern arch of the Raj Mahall, Kalyanı Fort



Scale 2

(b) Over the door of the Gunpowder Store, Kalyanı Fort



Scale 25

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builder of the palace The record consists of six lines of Persian prose written in the Nashh style. The inscriptional tablet measures 1 ft 8 in by 1 ft 8 in. I have deciphered the text as follows —

Plate VII (a)

در رمان سلطت سلطان انی مامان رحان سلطان انی مامان رحافان انی حاقان ساه عالمیداه سمی حلیل الله انو المطور انواهیم عادلشاه این عماره عالی را کمدرین حلفان ددارمند حان مرتب ساحب به ۱۰۰۱ه

TRANSLATION

"During the reign of the Sultān, son of Sultān, and the Khāqān, son of Khāqān, His Exalted Majesty, the refuge of the world, the name sake of Khalīlu'llāh (Prophet Abraham), Abu'l-Muzaffar Ibrāhīm 'Ādil Shāh, this lofty building was erected by the humblest of human beings, Niyāzmand Khān in the year 1001 H (1592 AD)"

The reign of Sultān Muhammad 'Ādīl Shāh, the successor of Ibrāhām 'Ādīl Shāh II, is also represented by two inscriptions, which record the erection of several magnificent edifices at the Kalyāni Fort and the further strengthening of its defences by the construction of bastions at important points. The tablet of the earlier of these two inscriptions is now fixed over the door of an old gun-powder magazine, but the tablet is not in situ for the inscription mentions the building of a palace and a paython by expert masons. The inscription is dated in the Shahār San 1047, corresponding to 1646 AD. The style of writing is Nastā'līq, and it is interesting to note that in this century this script gradually replaced the Naskh style of writing

The language of the inscription is Persian, and it is carved in six panels on a stone tablet, measuring 1 ft 8 in by 1 ft 6 in approximately. I have deciphered the text as follows:—

Plate VII(b)

در رصان ساه دن بناه مكندر حاة انتجم سپاه السلطان الاعظم مالک رفات الاصم المستهر باالحود (Sic) و الكرم سهديماه طل اله سلطان متحمد عادلساه حلد الله ملكة و سلطانه بنا كنادة اين متحل ميلد اركان و حوكندي طاس سو ۲ ثندة آسمان حلاصة بندگان دركاه و عمدة دايانان كار اگاه سندي دلاور حوالدار معاملة كلدان في علي الله سيور سنده سنع اود من اله عمدان الله من الهدم و الطعدان ق

TRANSLATION

"During the reign of the king, the defender of the faith, Alexander-like in dignity, the lord of a vast (lit star-like) army, the great Sultān, the master of the necks of many nations, renowned for benevolence and charity, the king of kings, the shadow of God, Sultān Muhammad 'Ādil Shāh, may God preserve his kingdom and authority, this palace with strong foundations, and this pavilion, the vault of which touches the heaven, was built by the noblest of the court servants, and the wisest and the most experienced (of the state officials), Sīdī Dilāvar, Havaldār (Commandant) of the Kalyāni zone (or district), in the <u>Shahūr San 1047</u> (1646 AD) May God protect it from (general) destruction and floods!"

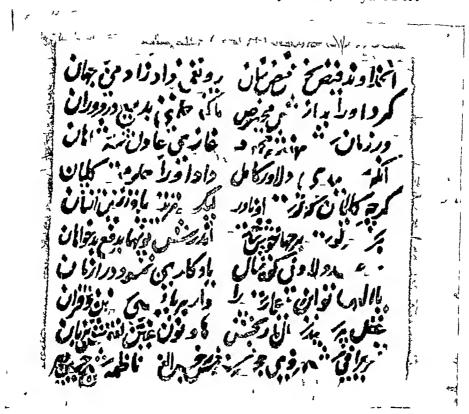
The second in cription of Muhammad 'Ādil Shāh is carved on the eastern wall of the Rāj Mahall and consists of ten lines, nine of which contain Persian verse and the tenth Persian prose, mentioning the name of the poet and the date of the inscription. The script is Nastā'līq of an ordinary type. The inscription records the erection of towers and ramparts at the Kalyāni fort by Sīdī Dilāvar, the Commandant. The inscriptional tablet measures 1 ft. 8 in by 1 ft. 6 in. The text has been read as follows—

Plate VIII(a)

TRANSLATION

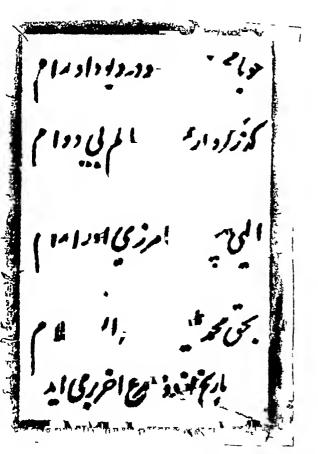
- (1) "God, the Bountiful and Benevolent, adorned the world by mankind"
- (2) "He has distinguished man by wisdom, so that he may devise nice plans in the world"
- (3) "During his reign the praised and victorious king, 'Adil (Shah), the king of kings,"
- (4) 'Bestowed the administration of Kalyan upon Sidi Dilivar, who is valuant enough to justify his name"
- (5) 'Although Kalyān had a beautiful fort, yet it was adorned by him (Sīdī Dilāvar) also to a degree"
 - (6) 'At the top of the citadel he built fine towers and placed guns on them to repel the enemy "
- (7) ' He constructed mountain like ramparts at three points and made them a monument for a long period '

(a) On the Eastern wall of the Raj Mahall, Kalyanı Fort

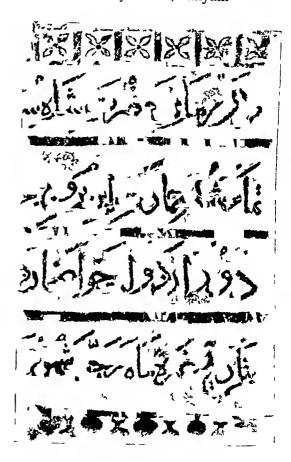


Scale 25

(b) On a tomb, Mohalla Na'l Bandan, Kalvani



(c) On the Southern wall (outer face) of the Raj Mahall, Kalyanı



Scale 33



- (8) 'O God keep these buildings intact for many years and centuries!"
- (9) "Wisdom asked me for the chronogram, I uttered with my tongue the letters, ha (5), $n\bar{u}n$ (50) and Ghain (1000)"
- (10) "Written in Dhu l-Hajj, 1055 H (January, 1646 AD) The composer Shaikh Husain Dabīr'

There are two more insemptions of the 'Ādil Shāhī period at Kalyām' one of which is carved on a tombstone and does not mention the name of any person, while the other is earved on the outer face of the southern wall of the Rāj Mahall and mentions the name of Khavāss Khān, who flourished during the reigns of three Ādil Shāhī kings—Muhammad Ādil Shāh (1627-57 AD), 'Alī 'Ādil Shāhī II (1657-72 AD) and Sīkandar 'Ādīl Shāh (1672 87 AD) During the reign of Sīkandar he lived for three vers only and was treacherously killed by Abu'l Qāsim Khān¹ Khāvāss Khān's name is prominent in the 'Ādīl Shāhī history as a brave and taetful general on account of his successful campaigns against Sīva at one time and agāinst the Mughal general, Jai Singh at another 2. In the Kalyāni insemption his regime is mentioned in connection with the building of some bastions. The insemption is, unfortunately, fragmentary and the name of the king and date are both missing. The style of writing is Naskh of an elegant type and the language is Persian. The inscriptional tablet in its present condition measures, 2 ft by 1 ft 3 in I have deciphered the text as follows—

Plate VIII(c)

ور رماں مصرت شاہ س . . . تمام شد عمارت ایس دررج حد درراں درلت حواصحاں درایم عرّه ماہ رحب شہور

TRANSLATION

'During the reign of His Majesty the building of these bastions was completed in the administration of Khavāss Kliān Dated 1st of the month of Rajab Shahūr

The anonymous inscription on the tombstone is in Persian verse, the script being $Nast\bar{a}'l\bar{i}q$ of a neat style. The text has been deciphered as follows³—

Plate VIII(b)

حو نا محنب و دود بود او مدام گدر کرد او عالم دی دوام الهی دنام روی او را مدام بحض محمد عاده السلام تاریم او دو مصرع آخر بو می آید

¹ Basātīn, pp 446 49

 $^{^{2}\} Ibid$, pp $\ 399\ 400$ and $\ 423$

The dimensions of the inscription on the tombstone are 13 in by 11 in

TRANSLATION

Verse

"As he was always suffering from pain and grief He passed away from the transitory world O God! pardon his sins for ever Through Muhammad, upon whom be peace!"

(By the Abjad system of reckoning) the date (1088 H =1677 A D) comes out from the last two hemistichs

Several bastions of the Kalyām Fort are mounted with old guns, one of which bears an inseription of the Fārūqī king, Mubārak Shāh The inseription consists of three lines, but the concluding portion of the last line has been destroyed. The language is Persian I have deciphered the text as follows—

Plate; V(a)

۸ سه ۱۰ الامر ۱۰۰۸ سلطنت ۱۰۰۰ ماری (۲) مارکشاه نی عادلشاه فاروفی این طوت شد

TRANSLATION

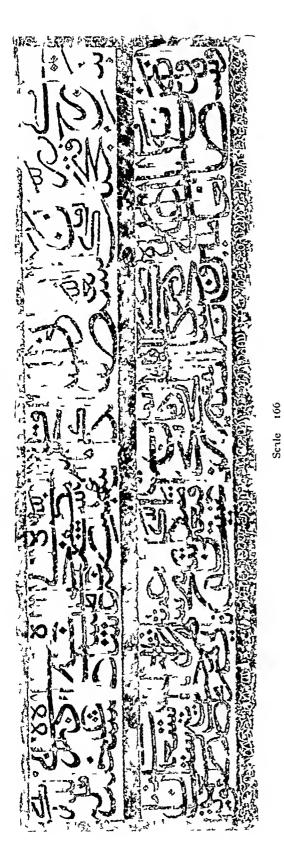
"By the command of His Majesty, the refuge of the kingdom, Mubārak Shāh, son of 'Ādil Shāh Fārūqī, this gun was"

Mubārak Shīh Fāiūqī of the inscription is apparently the second king of Khandesh of this name, who ruled from 1533 to 1567 AD He was the son of 'Ādil Khān III, also known as 'Ālam Khān

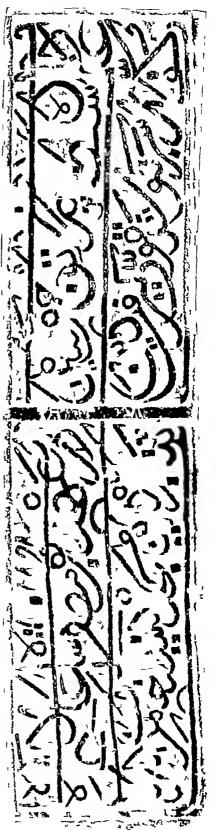
INSCRIPTIONS FROM MUDGAL

BY, G YAZDANI

Mudgal or Mudugul has a history going back to the Yadava dynasty, several inscriptions of which have been discovered in the vicinity of the town. In the beginning of the fourteenth century it was an important outpost of the Kākatīya kingdom, and we read in history that when Malik Nā'ib, after conquering Deogir, marched towards the South, in order to establish the authority of the Delhi kings, he captured Mudgal along with the sister fortress of Raichur which formed the principal defences of the country between the rivers Krishna and Tungabhadra. After the establishment of the Baihmanī kingdom in Gulbarga, Mudgal was the scene of continuous warfare between this dynasty and the Hindu kingdom of Vijayanagar who often laid claim to Mudgal. For romance and history this period is full of interest, and Firishta and some other historians have described in detail the story of Muhammad Shāh Baihmanī's issuing a draft in favour of a party of singers, with whose performance he was pleased, for payment on the Vijaya-



(b) On the mosque in Mudgal Fort



Scale 142

magar treasury Bukka I, the raji of Vijayanagar, resented the insult, and ordered the bearer of the draft to be ridden round the city on an ass and expelled

In the reign of Firoz shāh (1397-1422) we read of another passage or arms between him and Harihara Raya, raja of Vijay anagar, the cause of contention being the winning of the hand of a beautiful damsel, the daughter of a goldsmith of Mudgal These petty jealousies and political rivalries continued even after the disintegration of the Bailmann dynasty, when the Bijapur kings took possession of the western and southern parts of the territory of the Bailmann kingdom including the forts of Raichur and Mudgal

The inscriptions, which at present are to be seen at the Mudgal fort, belong to the Bijapur kings, who at various times strengthened the defences of the Fort. Three of these epigraphs belong to the reign of 'Alī 'Ādil Shāh I, who ruled from 1558 80 AD and during whose reign occurred the battle of Talikota whereby the confederacy of the Muslim kings of the Decean inflicted the final blow on the rival Hindu kingdom of Vijayanagar. The reign of Ibrāhīm 'Ādil Shāh II (1580 1627) is also represented by three inscriptions, while only one epigraph mentions the name of Muhammad Ādil Shāh (1627 57), but the record is important as it mentions the erection of a marble palace at the Mudgal fort

To take these inscriptions chronologically, the earliest is carved on a bastion, called the Fath-1 Jang Burj, apparently built in memory of a notable victory achieved by the Bijapur troops. This victory may be the success of the Bijapur army in the battle of Talikota in 1565 AD but the anscription is dated 996 H corresponding to 1588 AD, and further 'Alī 'Ādil Ṣhāh I, whose name is mentioned in the inscription, died in 1588 AD. This anomaly may be explained by assuming that the building of the bastion in memory of the victory was ordered by 'Alī 'Ādil Ṣhāh during his lifetime, but it was completed after his death, and the date 996 H (1588 AD), given in the inscription, refers to the year of the completion of the bastion. The style of writing is Tughra of a crude type, and there is a spelling mistake also in the inscription. The language is Persian 2. I have deciphered the text as follows.—

Plate IX(a)

(Line 1) بناے برج فتحصیک در رمان السلطان العادل الکامل فحر السلطنة انواله طفر ساه عالمی عاد الله ملکه عادی عاد (Sic) عاری حلد الله ملکه

(Line 2) و سلطانه و اقاص على العالمين بوّه و احسانه بركار كود كدنه الفعير التعيير بيانيجان وانت عديب المرجب عديب المرجب المرجب المرجب المرجب والمعدي و المعمانة مه ماهوله و

TRANSLATION

"The building of the Fath 1-Jang bastion ('the bastion of victory') commenced during the reign of the just and perfect Sultān, the pride of the empire, Abu'l Muzaffar, His Exalted Majesty, the Defender of the World, 'Alī 'Ādil Shāh, the victorious king, may god preserve his kingdom and authority and extend to the people of the world his benevolence and bounty! (The work) was superintended and this inscription was set up by the humble and indigent Diyānat Khān, Deputy Governor of the Fort of Mudgal on the 12th of the holy month of Rajab in the year 996 of the era of the Chosen Prophet (Muhammad)"

(Tuesday, 28th May, 1588 A,D)

¹ For a description of the Fort see the Annual Report, Archeological Department, Hyderabad, for the year 1345 F, pp 25 27

² The inscriptional slab measures 4 ft 6 m. by 1 ft 6 in

The next inscription of 'Alī 'Ādil Shāli is carved on a mosque, built near the Kātī Darwāza of the Mudgal Fort—The style of writing of this inscription also is crude, and further as the name of the king is misspelt in the same manner as on the previous inscription, it is not unlikely that both were written by the same person—The text of the latter inscription consists of two Persian couplets which I have deciphered as follows!—

Plate IX(b)

درده علی سلطان مراد اے ویگیں کفار سرنگون شد، فوت گرفت دین درده دردار مارکمرین درگاه (sic) درده این مسعد دیندار مارکمرین درگاه

TRANSLATION

"'Alī, the Sultān, has given me the erown and seal, the infidels have been vanquished and the faith has gained strength"

"During the reign of the victorious king, 'Alī Ādil Shāh, this mosque was built by the humblest (servant) of the court, Dindār Khān"

The third inscription of 'Alī 'Ādil Shāh is carved on a bastion which is still associated with his name, and styled the 'Alī Burj The epigraph records the conquest of the fort of Bankāpur and gives 982 H as the year of the building of the bastion. The fort of Bankāpur² in Dharwar is frequently mentioned with Mudgal in the wars which ensued for the supremacy of the Krishna and Tungabliadra duāb between the Muslim kings of the Decean and the rajas of Vijayanagar

The inscription consists of four lines of Persian verse, the metre being Hazay Musaddas The style of writing is Nastā'līq of an ordinary type I have deciphered the text as follows —

Plate X(a)

ىرج على

(1) در ایامی که سلطان حهان دار سمی سدر دردان سد ر
$$\gamma$$
 ردار (2) نافعال ر طور و صرب سمسار گروب از کوب دیکانور ر کقار (3) ر هجرب بهصد و هشکان و دو بود کمنده کردم النجا بدسه درکار (4) حو از اقدال سامان شد صرب ، الهی با این باید ده اس دار درکارکود . اصدر سهر (γ)

coms of this mint in the Annual Report for 1920 21 AD, pp 26 ff

¹ The inscriptional tablet measures 5 ft 3 in by 1 ft 6 in ² Bunkāpur was also a Mughal mint The Archeological Department, Hyderabad, has published some rare

(a) On the 'Alı Burj, Mudgal Fort



(b) In the New Village mosque, Mudgal





TRANSLATION

'Ali Bastion

- (1) 'At the time, when the king of the world, the namesake of the 'tiger of God' ('Ali), and of tiger like courage,
- (2) "By good fortune and trumphant (luck) as well as by dint of sword, captured the fort of Bankāpur from the infidels
- (3) "It was the hima year 982 that the humble servant plied spade here (i e, commenced the foundation work)
- (4) "As it has been completed through the grace of the king, may God keep it intact till eternity!"
 - 'Under the superintendence of the Chief of the town (?) "

Of the three inscriptions of Ibrīliān 'Ādil Shāh II, two are earved on mosques The larger one of these two is in the New Village mosque It consists of two lines of Persian verse, written in the <u>Thulth</u> script. At the end are the date 991 H (1583 AD) and the name of the scribe, Karīmu'd Dīn son of 'Alī Thie full text is given below—

TRANSLATION

- (1) "Built this mosque with the view of securing divine favour and with the view of possessing ease of mind for replying on the day of judgment"
- (2) "The elnef of the town Nizām of Snrkhīb may Haidar ('Alī) offer him drink from Kauthar (the fountain of Paradise)"
 - "The writer-Karimu'd Din, son of 'Ali in the year 991 H (1583 AD)"

The inscription on the other mosque begins with the usual bismilla, and after the invokation of divine help gives the hipra date 993 H (1585 AD). The style of writing is <u>Thulth</u> and the language Persian. I have deciphered the text as follows—

- "In the name of God the Mcreiful and Compassionate
- "By the grace of God, the living, the worshipped, in the hijra year 993 H (1585 AD)"
- The inscriptional tablet measures 3 ft 6 in by 2 ft 3 in
- ² The inscriptional tablet measures 1 ft 9 in by 1 ft 3 in

The third inscription of Ibrāhīm 'Tali Shāh II is carved on a bastion and refers to the ministry of Dilāvar Khān, which has already been described in this journal in connection with the inscriptions of Kalvāni Fort (ante p 8). The inscription consists of fix lines of Persian verse, but the first hemistich of the fifth line has disappeared from the inscriptional tablet completely, leaving no trace of any letter. The script is Nastā'liq—I have deciphered the inscription as follows—

Pinto XI(n)

TRANSLATION

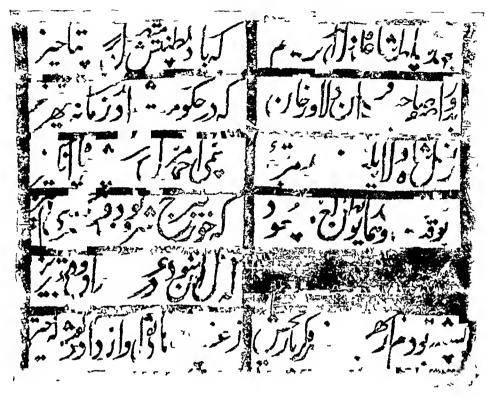
- (1) "During the reign of the just long, Ibrahim may his rule continue to the resurrection
- (2) "During the administration of the easir of happy conjunction, Dilivar Khan during whose regime the universe became full of stringles
- (3) "From the descent of the Ling of saints (Mi), of exalted rank the namesake of Alimad the Prophet, the Ling, the levier of troops
- (4) "At an auspicious and happy time and at a lucky moment when the Sun was in a noble station and Jupiter was also moving fast
 - (5) " Like whom is not to be found in Traq or Tabriz
- (6) "I was sitting in order to compose a chronogram, in the meantime the Invisible Speaker called me and said, 'Get up'"

The inscription at this point seems to be incomplete for the chronogram is not contained in the message of the "Invisible Speaker"

The tablet on which Muhammad 'Adil Shāh's (1627 57 AD) inscription is carved was lying in a neglected condition at the time of my visit to the Mudgal Fort, in January, 1936, and at my instance it has since been removed to the Hyderabad Museum, and now shown there as exhibit No. 4134. The tablet is divided into fourteen panels, each containing an hemistich in the Persian language. The style of writing is Thulth. At the head of the tablet there is a projection on which

¹ The inscriptional tablet measures 1 ft 10 in by 1 ft 8 in

² The tablet measures 2 ft 6 in by 2 ft



Scale 166

(b) Inscription from the Mudgal Fort, now preserved at the Hyderabad Museum (No 4134).



Scale 166

the names of Allāh, Muhammad and 'Alī are carved I have deciphered the text of the inscription as follows —

Plate XI(b)

الله محمّد على

| مسرو آفاق سلطان محمد شاه دس | (1) در رمان نادساه عادل روی رمنی |
|---|--|
| که در حس حوبی مناشد حوابی ارد | (2) ىدا كردة صحل گهگر نا ريب نالاي دوه |
| نموده ر مس _ا س نمعرت حر ماهی ه <i>ن</i> هسته | (3) محل مدور که از سنگ مرمر نه دسته |
| ملند و منتوبر در آمان مدسب | .(4) كوهى كه همچوں كوه قاف يدسب |
| ر هموت ککهرار ر پنتماه ر سه نود | (5) مرتّب شد سوسی حدایی حتّی معدود |
| نعن حرمت سند كوندن مماعا | (6) الهي پاد دار اين صفين يا صفا |
| که در مردانگی ر رستم نوبر است ار | (7) كمدده ديسه درگاه راكود در |

TRANSLATION

"Allah, Muhammad, 'Ali !

- (1) "During the reign of the just king of the world, the lord of the universe, Sultan Muhammad, the defender of the faith
- (2) "Built the beautiful Ghagan Mahall on the top of the hill in elegance and charm it has no match
- (3) "The brilliant palace which he has built of marble it shines from the East to the West like the radiant (lit auspicious) Moon
- (4) "(Built the palace) on the mountain with which mount Caucasus can not be compared a mountain so high and grand does not exist in the universe
- (5) "It has been built by the grace of God, the Living from the $h\eta ra$ it was the year (1053 H =1643 A D)
- (6) "O God, protect this holy Siffin, through the chaste character of the lord of both the worlds, the Chosen Prophet (Muhammad)!
 - (7) "The humble servant of the court, Ragvandu, who in valour excels Rustam"

¹ Siffin, a town on the Euphrates near which a great battle between 'Ali and Mu'āviyah was fought Mudgal here has been compared with Siffin on account of its being the scenes of continuous warfare between the Muslims and Hindus

INSCRIPTIONS FROM THE TALTAM FORT

By G. YAZDANI

In 1936, Khan Bahadur Mr. Sayed Ahmad, Curator, Ajanta Caves, submitted to me a rough plan of the Taltam Fort and also inked rubbings of three inscriptions. Two of these inscriptions helong to the reign of Murtaza Nizām Shāh I who ruled at Ahmaduagar from 1565-86 A.D. The third inscription belongs to the reign of Anrangzeb and is dated the 19th veir of his reign. The two inscriptions of Murtaza Nizām Shāh are interesting, for in one of them the real name of Salāhat Khān, the minister of Murtaza Nizām Shāh are interesting, for in one of them the real name of Salāhat Khān, the minister of Murtaza, is given. The minister's real name was Shihāb Khān which is not recorded in contemporary hi tory. I irishta however, praises the administration of Salābat Khān, and writes that the Muratha country was never so well governed as by Salābat Khān since the reign of Mahmād Shāh Bahmanā. In the inscription, he is recorded to have built the gateway of the Taltam fort.

As the rhymic and metre of these two inscriptions are the same, it appears that both constitute one record. They are however curved on separate slabs, and the characters of the inscription giving the date are bolder than those of its companion, containing the name of the king. The style of writing is Nash of a crude type and the language is Pirsian. The text of these two inscriptions may be read is follows.

Plate XII(a-b)

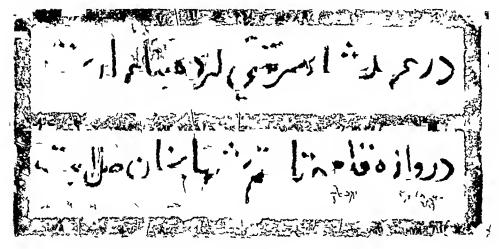
در عبد شاه مرتصی کرده بنا عمارت درراره قلعه تلتم شهانتان ساله

تاریم این عمارت از هجرتی (۹۱۲) رسالت به صد گدشته بود و بر ۱۵۰۵ به ریادت

IRANSLATION

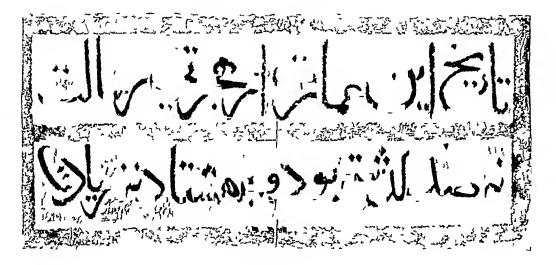
- ' In the reign of Shāh Mirtuei, the gateway of the Taltim fort was built by Shihūb Khān, (entitled) Salābat Khūn"
- According to Mr Saved Ahmad's report I altam I art is situated some ten miles west of Ajanta, in the same range of hills which contains the Ghatotlach (Impar) caves. The fort has three gateways, and it is defended by a large number of bastions. The names of the gateways are. (1) The Baitīlbīri Darwīza facing the Last (2) the Jinjāla Darwīza facing the South and (3) the Jerundt Darwāza, facing the West. The area inside the fort is not very large and the buildings situated therein, are in a ruinous condition. The remains of a palace may be seen in the Northern part of the Lort. The palace walls are defended by four massive bastions one of which has the figure of a tiger, having four elephants under his paws, one elephant being under each paw. There are two tails, styled the Dūdyā Talīb (the Mill Pond) and the Machhil Tīlāb (the Lish Pond), besides a large well called the Mūrūtī Bīoli. There is a mosque towards the Last of the palace and an 'Idgāh towards the West of it. The latter building is at a considerable distance from the palace. The Murtara Shāh's inscriptions are carved on the Jerundi Darwāza and the Aurangzeb inscription on the Baitālbūri Darwāza. The Taltam Port is now called Vaisagarh, and also 'Abbāsgarh.
 - 2 Briggs III, 262
- ³ Taltam according to 'Abdu I Hamid the author of the Badylah Auma was one of the nuportant fortresses of the Decean during the reign of Shāh Jahāu. It was enptured by the Mughal forces during the conquest of Dhārūr. I or further particulars see the Badylah Auma (Bibl. Ind.) Vol. I. pp. 346-368 and 484

(a) Inscription on the Jarandi Darwaza, Taltam Fort



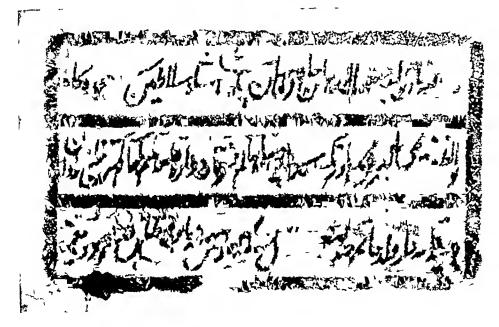
Scale 2

(b) On the same Darwaza



Scale 2

(c) Inscription in the Taltam Fort



Scale 2

"The date of this building from the hipia of the Prophet (Muhammad)—nine centuries had passed and eighty nine years over that, 989 H (1581 AD)"

The date fits in with the period of the ministry of Salābat Khān at Ahmadnagar

The inscriptional tablet, bearing the Anrangzeb inscription, was originally fixed over the Bai tilbārī Darwīza. The record is in three lines and the language is Persian. The inscriptional tablet has been exposed to the weather for several centuries, and the letters have been obliterated in several places. The text has, however, been deciphered and is given below.

Plate XII(c)

حسب العرمان واحب الادعان حافان حهان بناه شاهدساه سلاطنی سعده گاه انوالطفر صعی الدین صعمد اورنگ ونب نادساه عالم گفر عاری دروازه فلعه دلدم ناهدمام کمترین حاده وادان انو سعند قلعه دار ولد حادم حان . سده ۱۹۹ حلوس صدمت مانوس مطابق [سده ۱۱۱۹] هندوی صورت بعمد دست

TRANSLATION

'By the command, worthy of being obeved, of His Majesty, the refuge of the world, the emperor enjoying the allegiance of all kings, Abu'z Zafar Muhīu'd-Dīn Muhammad Aurangzeb the world conquering and the victorious king the gateway of the Taltam Fort was built by the humblest servant of the court, Abū Sa'īd, the Commandant of the Fort, son of Hātīm \underline{Kh} ān, in the 19th year of the auspicious reign (1116 H =1704 AD)"

Aurangzeb about this period, was engaged in settling the administration of the Deccan and he would have strengthened the defences of the forts wherein the imperial army was garrisoned

SOME NEW INSCRIPTIONS FROM GOLCONDA AND HYDERABAD

BY G YAZDAMI

The inscriptions of Goleonda and Hyderabad have been studied in extenso in my articles contributed to this Journal during the years 1913 14, 1915 16 and 1917 182, but Hyderabad City and Suburbs cover such a large area, and they are so thickly populated, that one often comes across new finds and the survey cannot be regarded as complete at any stage. As an illustration of this view are the twenty inscriptions which have been found recently by Khwaja Muhammad Ahmad Sahib, MA, Chrator, Hyderabad Museum, and which I am editing at his request. Some of these inscriptions are carved on buildings erected by Qutb Shāhī kings and they are important in fixing with precision the dates of those buildings. Some other represent beautiful calligraphic styles, Thulth, Tughra and Nastā'līq and they are therefore of considerable significance to students of Mushm Art. I have studied the inscriptions in the chronological order and I shall describe them accordingly

I —Inscription on Shaikh's Mosque, Golconda

Sharkhpet is a small village to the north east of Goleonda Tombs. It has a mosque which at one time was decorated with beautiful tile work. The mosque is built on a platform, and its

¹ The inscriptional tablet measures 2 ft 6 in by 1 ft 9 in

² There is also an article on an inscription of Goleonda in the $E\ I\ M$, 1923 24 and another on two inscriptions of Hyderabad in the number for 1925 26

The Persian verse of this inscription is written in the Nastā'līq characters while the Qur'āmic text is in the <u>Thulth</u> script. Both styles of writing are of a high order and show that Lutfu'lla was a calligraphist of extraordinary ability. The total length of the inscription on the wall is 15 ft 3 in , while the width of the panels on which it is carved is 1 ft 6 in. I have deciphered the inscription as follows —

Plate XIII

قد سعى في اتمام لدب رنه العلى لطه ١ الله اله سندي الدوروي في ١٠٤٠ ا

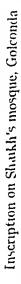
TRANSLATION

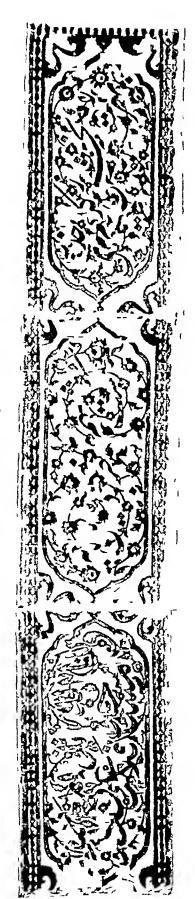
Verse

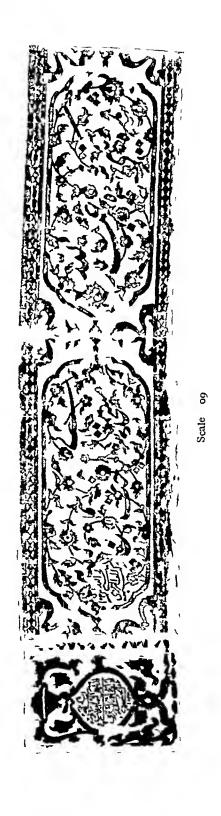
- "Wisdom quoted this verse from the Quran as the chronogram of the building—
- "Verily the places of worship are set apart unto God, wherefore invoke not any other therein together with God" 1042 H
 - "His Majesty, the refuge of the world, 'Abdu'lla built a mosque of heavenly foundations"
- "Written by Lutfu'lla al Husainī al-Tabrizī 1043 H (1633 AD)" Lutfu'lla al Husainī al-Tabrizī (endeavoured to complete the house of God, the Bountiful, in 1044 H (1634 AD))

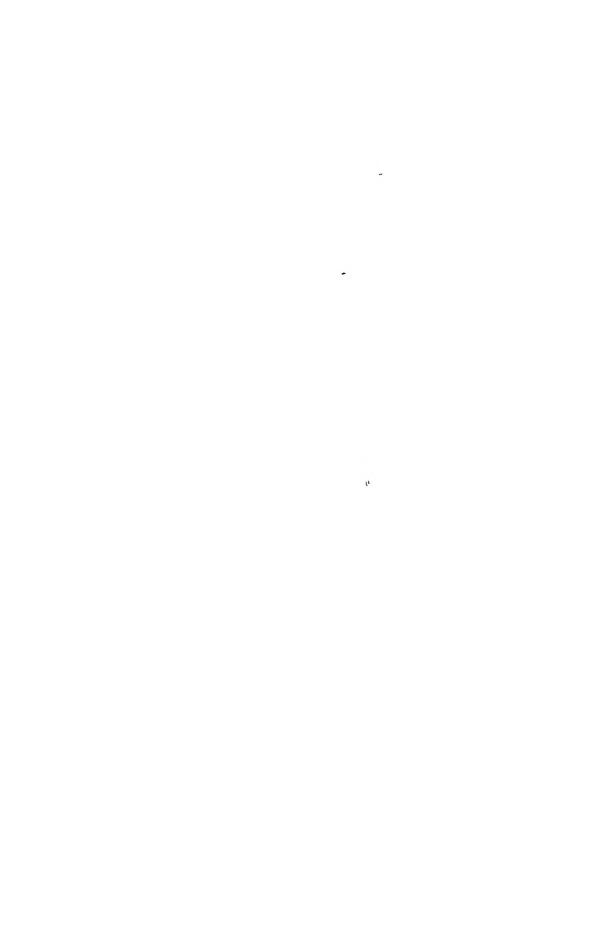
¹ E I M, 1917 18 pp 49 50

² The letters of this verse according to the Ajvad system give the date 1042 H in which year apparently the building of the mosque was commenced. The other two dates 1043 and 1044 H refer to the time of the compilation of the inscription and the year of the completion of the building. The last portion of the inscription bearing the date 1044 H was apparently added afterwards when Lutfu'lla al Husainī completed the building.



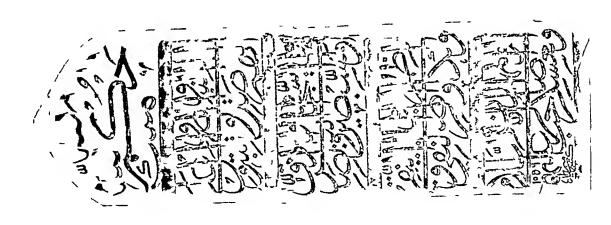






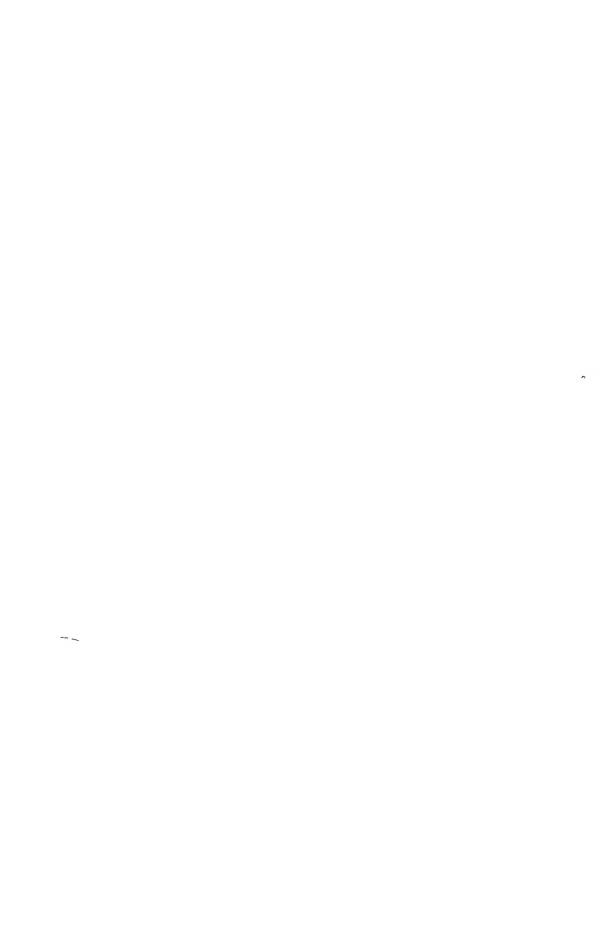


(b) On a slab in Da'ira ' Arzbegi, (c) On a Chadaighat Hyderab id Decean



(a) Inscription on a gun, Golconda





II -Inscription on a gun at Golconda

At Golconda fort we have some fine specimens of Mughal guns, among which the Fath Raihbar of the Petla Burj, the Azhdaha Paikar of the Mūsa Burj, and the Dushman Kob of the Sampolia Burj are particularly good, on account of their large size, beautiful workmanship and military value These guns, as a rule, bear on them the name of the manufacturer, the weight of the shots and gun powder which are to be used for charging the gun, and the name of the king during whose reign or under whose command, they have been made—Artillery was introduced in the Deccan—by Turkish engineers in the last decade of the 15th century and we find references to Turkish ginners in the records of that period—Later we find the names of Arab Mechanics also as ginmakers and among them the name of one Muhammad Husain is prominent as the maker of some magnificent guns 3

The present inscription is carved on a gun mounted on the Sampolia Burj⁴ at Golconda The gun is of considerable size, measuring 15 ft 9 in in length and 2 ft 4½ in in girth near the butt and 1 ft 8 in near the muzzle According to the inscription it was made at Āsir by one Maratha gunmaker, named Mathra Dās son of Rāmjī It was apparently brought to Golconda by Aurangzeb, who first used it during the siege of the fort, and after its fall in 1687 A D mounted it on the Sampolīa Burj in its present position

The inscription is divided into three parts, each part being carved in a separate panel. The language of the inscription is Persian and the style of writing Nastā'līq. I have deciphered the inscription as follows —

Plate XIV(a)

در عهد انو الطور محى الدين محمد ارونگ رنب نهادر عالمگدر نادشاه عارى سنه ۱۰۸۴ هجرى

ىوت دىشمى كوت گلھ سى آئار و ناروت در آثار

دو پریری (۲) قلعه استر سده ∼لوس ۱۹ عمل صمهرا دالس اس رامنیی

TRANSLATION

"During the reign of Abu'z Zafar Muhīu'd Dīn Muhammad Aurangzeb Bahādur, 'Ālamgīr the victorious king, in the hiprī year 1084 H (1673 AD)

¹ See E I M, 1913 14, pp 55 56

² Ibid, pp 51 56

³ Annual Report, Archæological Department, Hyderabad, 1921 24, pp 18 25

⁴ This bastion is to the east of the Mūsa Burj, built near the Bammani Darwāza

^{&#}x27; See Ma'āther i 'Ālamgīrī (Bibl Ind), p 290

"The gun Dushman Kob (the Destroyer of the Enemy) charge (shots) 30 seers and gunpowder 2 seers

"The gun made (2) at the \$\bar{A}\$sn fort during the regnal year 16 (1084 H) Made by Mathra Das son of Rāmjī"

III-IV -Inscription in the Dā'ira 'Arz Begī, Hyderabad

About two furlongs to the west of the Chādarghūt Darwāza of the Hyderabad City is a cemetery containing many old graves. In this cemetery two beautifully carved inscriptional slabs are lying, which apparently at one time were attached to some toinbs. One of them (Plate XIV b) contains the Shinte durād, written in beautiful Thulth characters. At the end of the durād, the date 1056 H, which probably refers to the demise of the person who was buried in the tomb, and the name of the scribe, which probably refers to the demise of the person who was buried in the tomb, and

The other tablet also has the Shute durād carved on 112 but in the upper part of it, around the durād are inscribed four Persian couplets, the script being Nastā'līq. The letters of the upperpart of the tablet have decayed and it is difficult to make out the couplets in full. The durād is written in the <u>Thulth</u> style and below it are inscribed the name of the deceased, 'Alī Riza Khān and the date 1067 II (1656 AD). The couplets have been deciphered as follows—

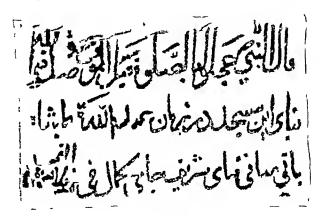
Plate XIV(c)

TRANSLATION

Couplets

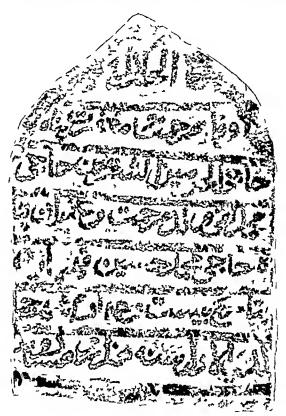
- (1) "On the night of Tuesday, the sixth of Shawwal (1007 H)3 the deceased,
- (2) "By this event filled with grief, and joy and pleasure were changed into sorrow
- (3) "When I inquired of Widsom the date of his death it raised lamentation deep and pathetic
 - (4) "As the heart of heavens was burnt through grief, 'O God, keep his grave illuminated I 1007 H 4"
 - ¹ The inscriptional tablet measures 5 ft by 1 ft 6 in
 - ² This tablet measures 4 ft in length and 2 ft in breadth
 - 3 It corresponds with 1598 A D
 - 'As the date 1007 H is absolutely clear here it appears that this part of the inscription (i.e., the couplets) is older than the durād which has the date 1067 H carved at its end. This Shinte durād and the date 1067 H were carved at a later time after chiselling away a portion of the original inscriptions in order to use the tablet for the tomb of another person.

(a) On Haji Kamal's mosque, Chadarghat, Hyderabad Deccan



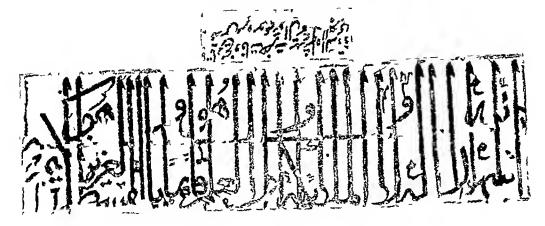
Scale 2

(b) On a tomb in Tahmasp Khan's mosque Chadarghat, Hyderabad Deccan



Scale 2

(c) On Kalı Qabr, Chadarghat, Hyderabad Deccan.



Scale 166

V - Inscription on Haji Kamāl's Mosque, Hyderabad

This is a small mosque, situated on the right bank of the river Musī, near the crossing of the roads, which go to the Afzal Ganj Bridge, Dārush Shifa and Chādar Ghīt Gate. The inscription is carved over the middle arch of the prayer-hall and consists of a saying of the Prophet, Muham mad, and two lines of Persian prose. The style of writing is Nashh of an ordinary type. I have deciphered the text as follows—

TRANSLATION

- "The Prophet has said, Hasten to say your prayers lest (ht before) ye miss them' Verily the Prophet has said aright"
- 'This mosque was built during the reign of Abdu'lla Qutb Shāh (1626 72 AD) The founder of this noble building (is) Hājī Kamāl In the year 1035 H (1626 AD) "2"

VI - Inscription on a tomb near Taihmäsp Khan's Mosque, Hyderabad

Taihmāsp Khān was a noble of the Qutb Shāhī court, and a small but beautiful mosque is still associated with his name in Hyderabad City — The mosque is situated near the Chādar Chāt Darwāza, and it has some graves near by — The latter originally would have been enclosed in the compound of the mosque, for the epitaphs carved on the tombs belong to the Qutb Shāhī period 3 — At the head of one of these graves an inscriptional tablet of black basalt is fixed, which on one side has the Shite durād and on the other an epitaph in six lines — The language of the epitaph is Persian and the script Nashā — The text of the epitaph has been deciphered as follows —

Plate XV(b) المركز منا

رمات مرحمت و معقوب بداه حاحی الحرمین السریفین حاحی محمد بقی ولد مرحمت و عقوان بنا ه حاحی محمد حدین فهپانه⁵ بناریج بیست و حهارم شهر حما بنی الاول سام هوار و هشداد و نه

- $^{\rm 1}$ The inscriptional tablet measures 1 ft $\,3$ in $\,$ by 10 in
- 2 'Abdu'lla Qutb Shīh succeeded his father on the 14th Jumada I, 1035 H so this mosque was built shortly after his accession
 - 3 There is also an old bath near this mosque
 - ▲ The inscriptional tablet is arch shaped and measures 2 ft by 1 ft 3 in
 - 5 This nick name was apparently given to Han Muhammad Husain on account of his stout legs

TRANSLATION

"Authority is for God!

"The death of the deceased, who is enjoying Divine forgiveness and merey, the pilgrim of the sacred shrines of Meeca and Medina, Hājī Muhammad Taqī, son of the blessed and forgiven, Hājī Muhammad Husain Quhpāya, 'occurred on the 24th of Jumada I, 1089 H (4th July, 1678 AD)"

VII -Inscription on the Käli Qabi, Hyderabad City

This tomb is situated on a side of the Chādar Ghāt—Dāru'sh-Shifa road, and is prominent for the beautiful polish and exquisite carving of its areophagus. On the top of the sareophagus a quotation from the Qur'ān (Ch. III, verse 16)2 is inscribed, and on one side the epitaph, which gives the name of the deceased and the date of his death. The epitaph is in the Persian language, the script being Vastā'līq. The text of the epitaph is as follows—

Plato XV(c)

تاريم رمات مصرت سدد ساه الله درست قدس سره سودم شوال سدم ۱۱۹۷ هجري

TRANSLATION

"The date of the death of His Holmess, Sayyid Shāh Allāh Dost (may his secret be sanetified I) is the 3rd of Shawwal 1197 H (1st September, 1783 Λ D)"

VIII —Inscription on the Begam's Mosque, Hyderabad

This mosque is situated near the Meeca Masjid, to the south of the Unānī Davākhāna The plan of the mosque consists of a prayer-hall, a court yard and a eistern for ablutions. The prayer-hall measures 34'×20', and has three arched openings towards the east. Inside the prayer hall the mihrab is built of black basalt, and has very beautiful tile-work around it. Some Qur'ānic texts and the words محمد الشراري are inseribed in the tile work

There is another inscription in the prayer hall, which is carved around the mihrāb—It is a masterpiece of the Thilth style of writing and contains the name of Muhammad Al-Fakhkhār, son of Jamālu'd Dīn Husain—He was a Persian calligraphist, hailing from Shiraz—In Hyderabad there are several inscriptions by him, the more notable among them being the Jāmī' Masjid inscription, dated 1006 H 4 and the Sājida Khānam Mosque inscription of Mughalpura, dated 1008 H 5 The calligraphist flourished during the reign of Muhammad Qulī Qutb Shāh (988-1020 H), founder of the City of Hyderabad

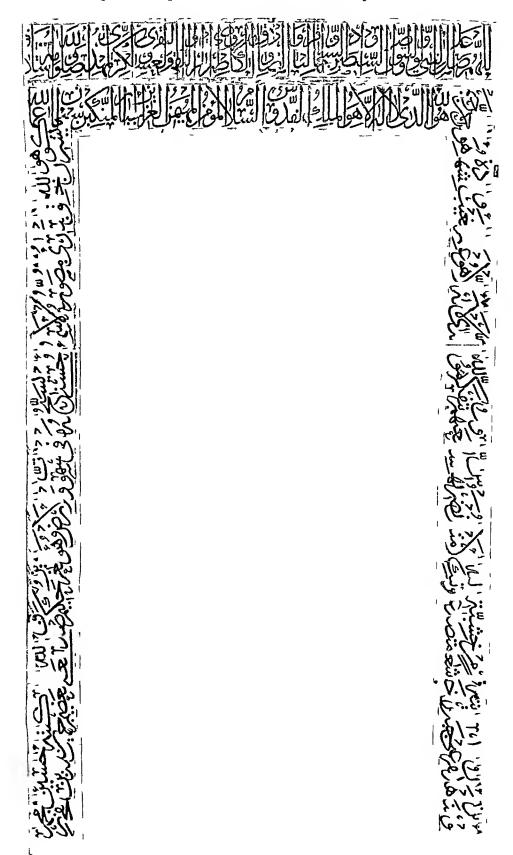
In lines 3 and 5 the words also and solve have been split owing to lack of space, but this is not permissible according to Persian grammar

 $^{^2}$ This text has often been carved on Qutb Shāhi tombs See $E\ I\ M$, 1915-16, pp 28, 31 and 32 and Plate VIII

³ Chapter IX, verse 18 and Chapter LXI, verse 13

⁴ E I M, 1917 18, p 45, Plate XVI

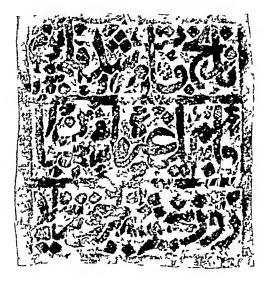
⁵ Ibid , 1925 26, p 26, Plate XII



Scale 062

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(a) On a tomb near Children's Park, Mughal Pura, Hyderabad Deccan



Scale 25

(b) On a tomb near Machhli Kaman Hyderabad Deccan



Scale 2

The inscription carved around the *mihrāb* in this mosque, contains the <u>Shite durūd</u>, an extract from the *Qur'ān* (Ch 59, verses 21-4), the date 1003 H (1593 A D) and the name of the calligraphist, الن حمال الدن حسد محمد الفحار (Plate XVI)

IX —An inscription from Mughalpura, Hyderabad City

Mughalpura was a fashionable quarter of the Hyderabad City during the later Qutb Shāhi period, and there are some mosques and tombs which bear inscriptions of that period. The present inscription is carved on a tomb, situated near the Children's Park, which has been laid out by the City Improvement Board recently. The inscription gives the date 1006 H. which falls within the reign of Muhammad Qulī Qutb Shāh, the fifth king of the dynasty and founder of Hyderabad City. The script is Naskh of a thick type and the language Persian. I have deciphered the inscription as follows.—

Plate XVII(a)
تاریم رفات مرسد فلی بن
فاسم بنگ عوهٔ ماه سعنان
(رر به شننه سنة ۱۰۰۹ نه حق رسند)

TRANSLATION

The date of the death of Murshid Quli, son of Qāsim Beg—on the 1st of Shā'bān, Thursday 1006 H (10th March, 1597 AD), he was united with God

X -Inscription on a tomb near Machhli Kaman, Hyderabad City

In Hyderabad City, the piazza in front of the old Qutb Shāhī palaces had four lofty arches facing the cardinal points. The arches still exist and one of them facing the east is called the order or the Fish Arch. Fish was one of the emblems of royalty during the Qutb Shāhī period, and a large bamboo and paper fish is still hung from the apex of this arch as an old royalty sign on festive occasions. In the vicinity of this arch there is a tomb with an inscriptional tablet bearing the Shite durād and the date 9th Shawwāl, 1075 H (Saturday, 15th April, 1665 AD). The inscription does not mention the name of the person who is buried in the grave. The style of writing is Nash (Plate XVIIb)

XI —Inscription on Sälih Begam's Mosque, Hyderabad City

The mosque is situated near the Kotla 'Ālī Jāh and has several inscriptions in its prayer hall They consist of quotations from the Qur'ān, religious texts and the phrase سای مستد عصمت بناه صالم بنام

- 1 For Mughalpura and the inscriptions therein see my article in the $E\ I\ M$ for 1925 26, pp 25 26
- ² For further particulars regarding the arch see the Annual Report, Archæological Department, Hyderahad, for the year 1918 19, p 4
 - 3 The tablet measures 1 ft 10 in by 1 ft 6 in
 - ⁴ The Qur'anic quotations are Chapters I, II (v 256), CIX, CXII, CXIII, CIV, XCVII
 - ⁵ The religious texts are the Shuto durūd, the Nudi 'Alī and the names of God

In the courty and of this mosque there is a grave which has a sarcophagus of black stone. At the head of the grave an inscriptional tablet is fixed which contains two Arabic couplets and some religious texts. The grave is reported to be that of Sāhih Begam, but the inscriptional tablet does not bear her name nor does it bear the date of her death.

Over the doorway of this mosque is large inscription is carved which records the bequest of some houses and shops for the maintenance of the mosque, and also contains an imprecation against ill users of the gift. Such imprecations are frequently found in contemporary land grants, compiled in the languages of the Deceni and South India and are rare in North India. The language of the inscription is Persian and the script Naskle. In the beginning there are three couplets of a rambling character and after them comes the imprecation. The purpose of the bequest is further described and then follows another imprecation. I have deciphered the text as follows.—

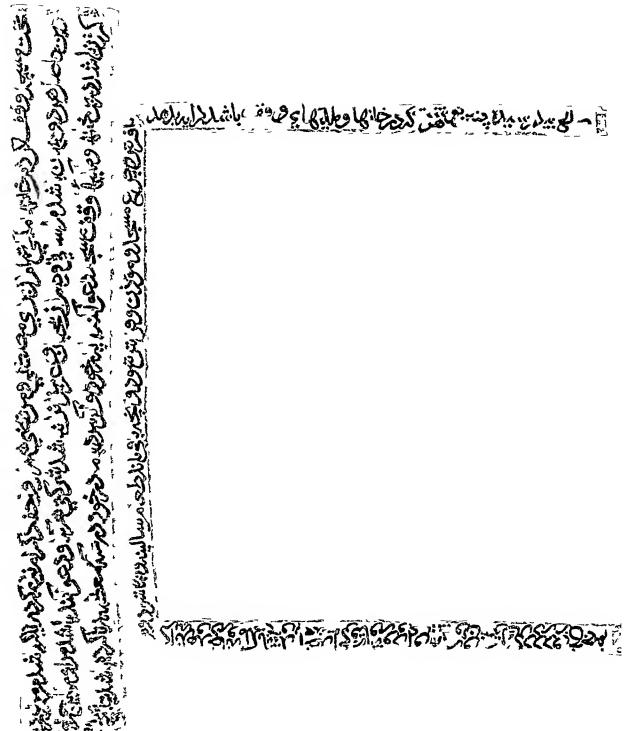
Plate XVIII

تعت مسعد رقه ، کردم ه ادبا ملکی دمام ار درای مصطفی ر مرتصی هم آل و احقاد درام در کردم تاکه داشد مر مراد رور دیی حاصل هر در همان داشد مرا ساقی و هام از معتدان و عربرادرا دماشد د شرکتی هراه از دعوا (١٤٥) کند داشد مر از را این حرام اگر رن داشد درین هانها و ملکنها رقع مسعد دعوا (١٤٥) کند دا پدر هرد و اگر مرد دا مادر هود در مگر مده دا کرده داشد - تاریخ سده ۱۰۹۷ه

صالم ددگم «یده چدیل نوشت هوکه در حانها و ملکنهای وقف داشد کوایه ندهد تا فوش و چواع مستعد و مؤدن و فرآش شود آنچه ناقی ماند طعام سالعده و نمار شود و هوکه کوایه ندهد و در حانه و ملگی ناشد خود -(۲) نلعنت ۱۵۰ گرفتار شود و روی او همچون روی خوات کوده در دررج خهدم

TRANSLATION

- (1) 'I have bequeathed all the houses and the shops for the mosque in the names of the Chosen Prophet (Muhammad) and his son in law 'Ah³ and (in the names of) their noble progeny and descendants
- (2) "I have made this bequest with the hope that on the day of judgment my desire be fulfilled, and the select (things) of both worlds, as well as the cup bearer and the wine be in my possession.
- (3) "My friends and relatives have no share in this property, and whoever claims it his claim is unlawful"
- ' If she is a woman who lave claim to these houses and shops, which have been bequeathed for the mosque, she (as it were) commits adultery with her father in the sacred precinets of Meeca, and if he is a man, he (as it were) commits adultery with his mother in the same precinets. In the year 1067 H (1657 AD)"
- ¹ See the inscriptions on the mosque of Unian Mishl , I I M , 1917 18, pp 50 55, and the Dornhalli inscription, published in the same journal for the year 1931 32, pp 25 6
 - ² The letter seems to have been left out here
 - 3 Murtaza, literally means 'the chosen', a title of 'Mi



"Sāhh Begam Sayyıda has written to this effect that whoever will stay in the bequeathed houses and shops he shall pay the rent, which is to be spent on the carpets and lamps of the mosque and (also) on the pay of the movadhdhu (the public ener) and the steward. And if any amount is left over (after the expenditure specified above) that will be dhent on the annual feasting and (special) prayers. Whoever will stay in the house or the shop, and will not pay the ient, shall be overtaken by the curse of God, and his head shall become the head of a pig and he shall be in the infernal fire of hell."

XII —Inscription in a mosque near Kotla 'Ālī Jāh, Hyderabad City

This inscription is carved on a loose slab¹ which is now stored in one of the rooms of a mosque³ near Kotla 'Ālī Jāh The inscription records the bequest of a shop and an upper apartment for the maintenance of the mosque The record consists of six lines of Persian verse, written in the Nastā'līg characters I have deciphered the text as follows —

Plate XIX(a)

Inne 1 دسم الله الرّحمل الرّحمل O بيونين ربّ العرّب بود آنار مشرفة مصرب صودصي على علم السلام در حددراباد ايس

Line 2 مسعد دمام (۲) دسعی معمد رصا ولد لماه ۱ الله دیگ و حدیعه حالم دیت ملک محمد و شوهر دمدی دمام مسعد

یال مانه مدصل که (۶) مسعد دینه سده است کرانه ایی درای مصدر و آب Line 4 درسنائی (۶)

استهده مدور حرج دماینده اگر از همسدره و درادر و دختر و درتاب انسان دخل دمانند در لعدت حدا گردندار و در دود رسول

6 Line شرمسار سوند آمنی ثم آمدی

TRANSLATION

"In the name of God the Merciful and Compassionate

"By the grace of Almighty God this mosque, near the sacred relics of His Holiness, the chosen, 'Ali, may the peace of God be upon him! was built and completed by the sincere efforts of Muhammad Riza, son of Lutfu'lla Beg, and Khadija Khānam, the daughter of Malik Muhammad, who are husband and wife, on the 27th of the holy month of Ramazān 1111 H (Thursday, 10th March,

¹ The inscriptional tablet measures 2 ft 3 in by 9 in

² It is a very small building having no architectural significance

1700 A D) and the rent of a shop with an upper apartment, which have been built adjacent to the mosque, is to be spent on the mattings and water and on the pay of the mu'adhdhin (publicerier) and steward and on the light of the said mosque. If the sister or brother or daughter or their children will interfere (in this bequest) the curse of God shall overtake them, and they shall feel ashamed in the presence of the Prophet (Muhammad). Amen! and again Amen!

XIII —Inscription on Mahdi Khān's tomb, Hyderabad City

The tomh of Navvāh Mahdī <u>Kh</u>ān is in a small enclosure (17 ft square), built in the vicinity of the Kotla 'Ālī Jāh The sarcophagus of the tomb is of black hasalt and at the top of it a Qur ānic text and the epitaph are earled The Qur'ānic text is written in the <u>Thulth</u> characters of an elegant type, while the epitaph is in the Nastā'līq script The epitaph has been deciphered as follows—

Plate XIX(b)

TRANSLATION

"The date of birth, the period of life, and the date of death, all three may be ascertained (according to the Abjad system) from the title, the name and the title of honour Sāhib, of Navvāb Mīr Mahdī Khān Sāhib"

The letters in the title of of open of the year 1120 H, which is the date of the death of the Navyāb. The honorifie of opines 101, which may be taken as the age of the Navyāb when he died. If we deduct 101 from 1120, the year of the Navyāb's death, we get 1019 the date of the Navyāb's birth.

XIV-XX —Inscriptions in the Ghassalwari, Hyderabad City

Ghassālwārī, as its meaning indicates, was once the quarter of the professional washers of the bodies of the dead. The quarter is close to the Mīr-ka Dā'ira,² an important necropolis of Hyderabad City. In this quarter is a small mosque bearing an inscription of Bībī Khadīja, daughter of Mīr 'Alī Astarābādī, whose tomb is situated in the Mīr-ka Dā'ira * Near the mosque is a platform on which there are several tombs bearing inscriptions

The inscription reproduced as Plate XXa is carved on a tablet fixed at the head of a tomb on the platform. The inscription contains the $N\bar{u}di$ 'Alī, the name of the deceased and the date of his death. The style of writing is Tughra. I have deciphered the name of the deceased and the date as follows —

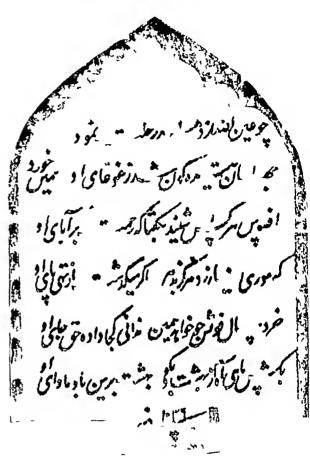
¹ Chapter XCVII

² See E I M, 1917 18, p 45

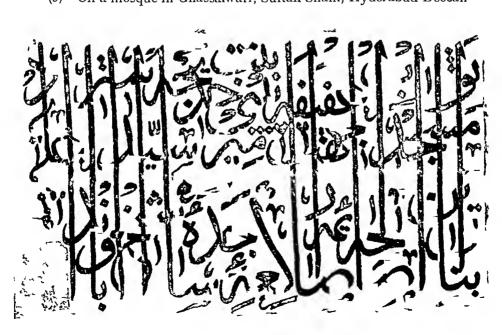
The inscription on the tomb of Bibi Khadija has been studied in the E I M, for 1917 18, p 46.

- n) On a tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan
- (c) On another tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan





Scale 166 Scale 2
(b) On a mosque in Ghassalwaii, Sultan Shahi, Hydeiabad Deccan



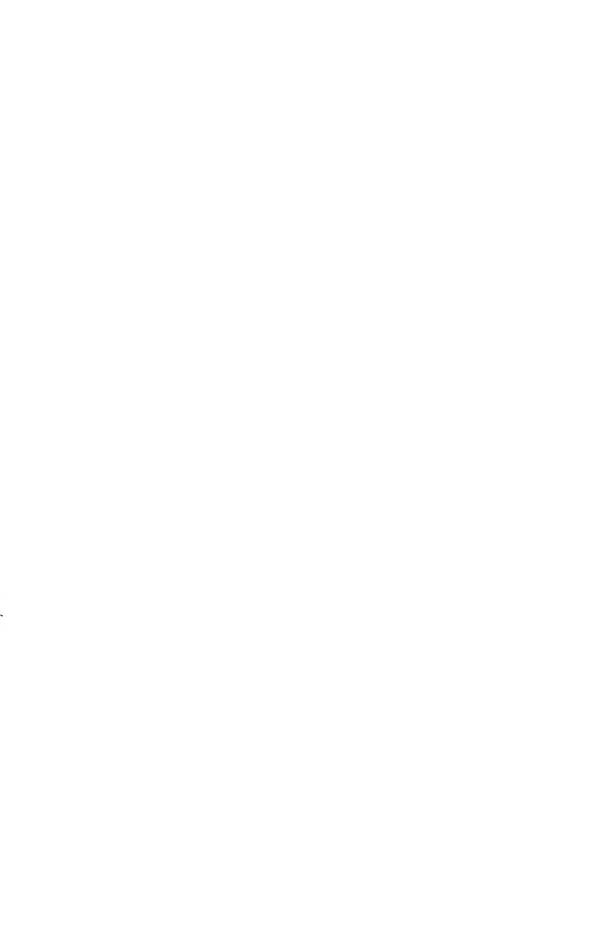


Plate XX(a)

سيادب بداة رصوال حايكاة

امير سيد ابن سنادب بداه مير عداسالله مسهدى ساكن اصفهال ١٠٢٨م رحب ١٠٢٨ ٥

TRANSLATION

(1) "The refuge of Sayyıds, (who is) residing in paradise, Amīr Sayyıd, son of the refuge of Sayyıds, Mīr 'Ināyatu'lla of Mashhad (by birth) and of Isfahan by residence on the 20th of Rajab, in the year 1028 H " (Wednesday, 25th June, 1619 AD)

The tablet, on which the above inscription is earved, has the phrase durud on its back 1

The next inscription of this locality, in the ehronological order, is earved over the $mihi\bar{a}b$ of the mosque referred to above (p 30). It consists of two lines of Persian prose written in the Tughra style. I have deciphered the text of the inscription as follows —

Plate XX(b)

ندای این مسعد می ، ثورت عقیقه صالحه صابحه راکعه ساحده

ىلىي مەلىھە لىد مىر سىد على اسىر اللاسى سىم آرىك سىدە ١٠٣٤ ٥

TRANSLATION

"This mosque was built for the bestowal of divine favour on the chaste, pious, austere, devout and religious (lady), Bibī Khadīja, daughter of Mīr Sayyıd 'Alī of Astarabād, the Shaikh of Āwand, in the year 1034 H (1624 AD)"²

As Bībī Khadīja, according to the inscription carved on her tomb, died in 1031 H, this mosque was built three years after her death

Another inscription at this site is on a tablet fixed at the head of a tomb on the platform in the vicinity of the mosque. The inscription consists of five Persian couplets written in the Nastā'lāq characters. The couplets lament the death of one 'Ainu'lla and contain a chronogram giving the hipia year 1036 H (1627 AD). The inscriptional tablet does not seem to be in its original place for the tomb at the head of which it is fixed, bears on its sarcophagus an epitaph giving the date 7th Jumada I 1222 H. The figures giving this year are written in two lines, 12 at the top and 22 below them. If these figures represent the hipia year the view that the head tablet belongs to another tomb is correct. But if 12 and 22 represent separately something clieb the head tablet giving the year 1036 H may belong to this tomb and the year may be taken as the date of the death of the person buried therein. I have deciphered the couplets as follows—

Plate XX(c)

حوعس الله از ده ر رحلت دم ود جهان بدوه گرن شدن و عوعلی او همین خورد افسوس هرکس شدد د بگفتا که وحمت د و آبای او

¹ The inscriptional tablet measures 2 ft 3 in by 1 ft 3 in

 $^{{}^{2}}$ For the cpithets used in this inscription see $E\ I\ M$, 1917–18, p $\ 46$

³ Idem

TRANSLATION

- (1) "When 'Anu'lla departed from this world, the atmosphere grew thick (lit dark) by the cries which were raised
 - (2) "Whoever heard of his death showed grief and said, 'May mercy be upon his forbears "
 - (3) "He did not hurt even an ant although it passed from under his foot
- (4) "Wisdom inquired about the year of his death—thou (perchance) dost not know the place which has been given him by God
- (5) "Take away the last letter of the word 3) (that is 3) from and say (the phrase)—may the highest heaven be his resting place!—is the chronogram?

The inscription on the sarcophagus of the tomb has been deciphered as follows -

TRANSLATION

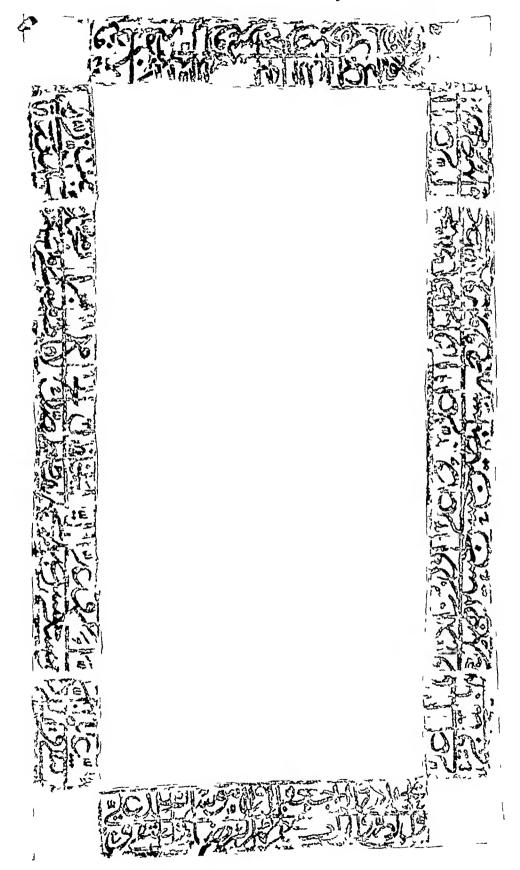
"In front of the mosque, in the earthly abode"
7th of Jumada I 12
22

On another tomb, built on the same platform is an inscription, containing the <u>Shite durād</u> and the date 1080 H (1667 A D) The style of writing is <u>Thulth</u> of an intricate type (Plate XXI) The tomb is apparently of some noble of the Qutb <u>Sh</u>āhī period, whose name is, however, not given in the inscription

Near the above tomb there is another with an inscriptional tablet fixed at its head. The tablet bears inscriptions on both sides. The side facing the tomb has the phrase, we and the Shinte durud (Plate XXIIa). The back bears the following text—

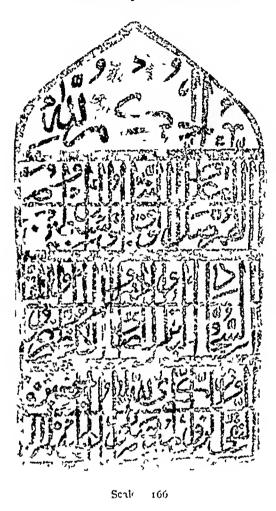
¹ The phrase-- با شوري باد ماواي او according to the Abjad system gives the year 1041, but if we deduct the numerical value of the letter به به which is five, we get 1036 in which year 'Ainu'lla died

The tablet measures 2 ft 6 m by 1 ft 6 m

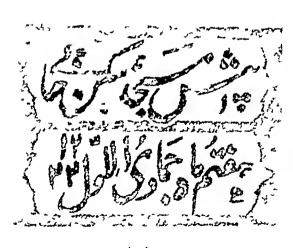


Scale 142

(a) On a tomb in Ghassalwari, Sultan Shahi, Hyderibad Deccan



(c) On another tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan

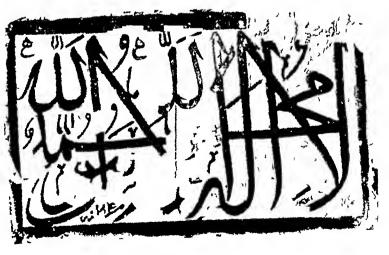


Scale 25

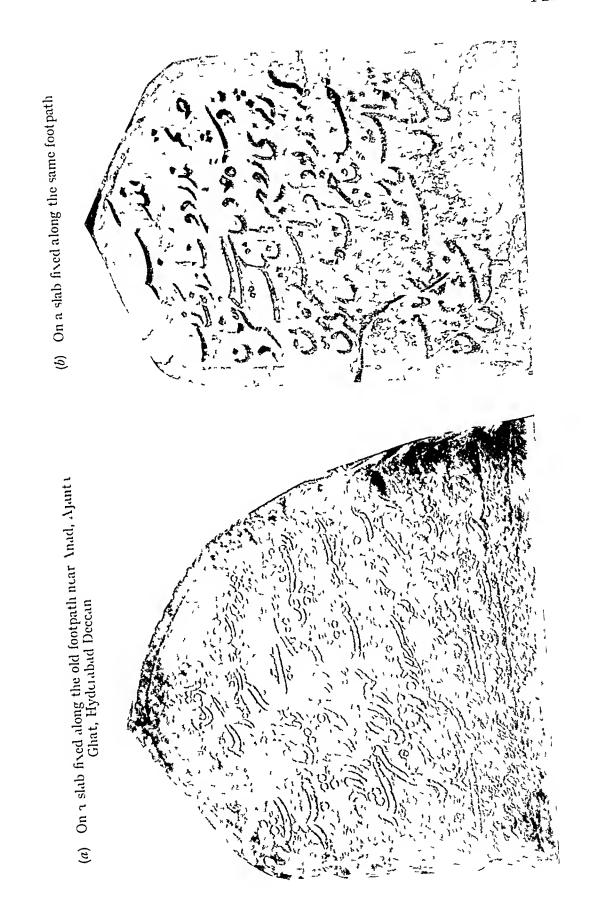
(b) On another tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan



(d) On Kamanı Bes-kı-Masjıd, Kalyanı



Scale 25



نوردهم شهر ديععده في سدة مائة و العسرة بعد الألف العدد الألف

TRANSLATION

"He is the living, the ever lasting (God)!

"The death of Shaikh Shihābu'd-Dīn, Muhammad Gīlānī, whom God has taken into His mercy, (and) whose sins have been forgiven, (and) who is residing in Paradise, occurred on the night of Wednesday, 19th of the month of Dhū Qā'dh in the year 1110 H (9th May, 1699 AD)"

TWO MUGHAL INSCRIPTIONS FROM ANAD NEAR THE AJANTA GHAT HYDERABAD STATE

BY G YAZDANI

Both of these inscriptions were brought to my notice by Khan Bahadur Mr Sayed Ahmad, Curator of the Ajanta Caves, who had discovered them in the survey of the hill country found about Ajanta The hillock of Fardāpūr (كدل وردا پرر) is frequently mentioned in the Mughal histories, and their armies, when moving from Burhanpūr to Aurangabād or Daulatabād, entered the Decean plateau by the precipitous hill-pith, which is now called the Ajanta Ghat It appears that the track in those days was uncertain, and it was cleared by Shāh Jahān, as one of the inscriptions records, on one of his marches to the Decean

The record consists of three Persian couplets, inscribed in six lines, and of a line of prose which mentions that the inscription was carved in the reign of Shāh Jahān — The style of writing is somewhat crude, being Nastā'līq of a poor type— I have deciphered the text as follows—

Plate XXIII (a)

را متاج

یو حورسد حمالت حلوه گرسد میائے کوها اس ریب ورسد دوست (۶) حدد انکه در انواز افررد بہر ساع طهوری مند سر (۶) سد هراز و حهل افروده سال که اندی کونل صفای راه سو سد در عمل صاحب فران ثانی ساه حهان نادساه عاری

TRANSLATION

"O Openor!

Verse

(1) "When the sun of his (king's) glory shone forth, There was adornment and decoration even in the midst of rocks"

¹ For the convenience of visitors to the Alanta Caves, His Evalted Highness the Nizam's Government have now constructed a motorable road along the old track

- (2) "As far as he travelled the illumination increased
- As if every hour divine light shone forth"
- (3) "It was the year 1040 H (1630 A D)

When on this hillock the track was cleared"

"Under the Government of His Majesty, the second lord of the happy conjunction, Shah Jahan, the victorious king"

The tablet of the second inscription is also set up along the same track and it refers to the building of a charitable work, a well or a resting place, for the convenience of visitors. The inscription gives the name of Aurangzeb, and also of one Hātim, who was apparently a local officer. The record is in Persian verse consisting of four couplets. The script is $Nast\bar{a}^*l\bar{\imath}q$. Some of the letters of the 3rd and 4th couplets have disappeared through the weathering of the stone. I have deciphered the inscription as follows.—

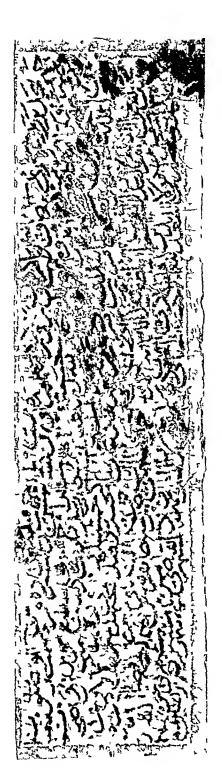
Plate XXIII (b)

الله اکدو حالم الدو دولت ارونگ ویت الله اکدو پادساه ، ادل گده ی سه ال از دولی ورج دوهان دیگ کود که دولدر دود اورا همتو خان ایدچندن حدوات خاری دو طوی دا دوالش وا -

TRANSLATION

"God, the Greatest!

- (1) "During the reign of Auraugzeb, the just and world-conquering king, Hātim
- (2) "For the peace of the soul of Burhan Beg, whom Hatim considered his brother from his heart,
- (3) "(He built) along the path this charitable work of continual utility, so that the reward of it
 - found the elironogram,
 be regarded as the date of the building"



(b) Inscription on a mosque at Chandapur, Bidar District

25

Scale



Scale 083

TWO NEW INSCRIPTIONS FROM THE BIDAR DISTRICT, HYDERABAD STATE

By G YAZDANI

Last year (1936), Mr Sultan 'Ali Khān Faruqi, Archæological Surveyoi, H E H the Nizum's Government, brought to my notice two new inscriptions, onc of which bears the name of the Baihmanī king 'Alāu'd-Dīn Ahmad Shāh al-Baihmanī (1436 58 AD), and the other of the Mughal king, Aurangzeb (1658 1707 AD) The former record is carved over the doorway of a small tomb situated near a pleasant grove of mango trees at the village Naubād, in the suburbs of Bidai The inscription consists of five lines of Persian prose written in <u>Thulth</u> characters of an intricate type. As the stone of the slab on which the inscription is carved is not close grained, it has suffer ed considerably from the weather, and the letters have been abraded in several places. The text of the inscription, however, has been deciphered in full and it is given below.—

Plate XXIV(a)

- ا Inne مده بنجد بروردگاری را که طاق به انوان گردون برآوردهٔ معمار قدرت اوست و بساط سس می می بردی گستودهٔ فراس میمت اوست و صلوات نامنداهی
- ا درومهٔ مطهر و قالب معطر مهمود آفرینش و مهمد اهل بینش مدم یاسی مدم یاسی محمد المال درومهٔ مطهر و قالب مالت هادی سدل سعدع امن و در آل و اصحاب او
- 2 Line وصوال الله عليهم احمعس و دعد مام سُد ايى قدَّةُ مروحة در دور عدل بادساة عالى منار نسخسور و حمشند مدار المعدد في نصب سرادي الامل و الامال
- الم دمسك بالدَّص الله يامر دالعدل و الاحسان ابو المطفر علاء الدينا و الدين احمد ساة المحدد المعادي السلطان المعرفين السلطان المعرفين المعادي السلطان المعرفين المعرفين المعادي السلطان المعرفين المعرفين
- Enne 5 مولانا امام سمس الدندا و الدين بن صولانا بنعد الدين النعماني الاحسناناني المساناتين (۶ د وان المما بدار الملك محمد آناد المشتهو تقاصي مهتن في مهور سنة سنع ر اردعس و نمايمانة O با صفيم الانوات O

TRANSLATION

"Unlimited praise is due to God, the architect of Whose providence built the vault of nine apartments of heaven, and the chamberlain of Whose wisdom spread the carpet of the six directions of the earth, and uncounted blessings be upon the holy mausoleum and the scented body (of Muhammad) who is the purpose of the creation, and the ideal of men of wisdom, the last of the prophets, the 'Mercy of God' on people, the prince of apostles, the lamp of faith, the leader of the paths (of Truth), the interessor of the community, and upon his descendants and companions—with all of whom God be pleased! After that (be it known) that this delightful vault was built (lit completed) during the just reign of the king of exalted rank, possessing Kaikhusrau and Jamshīd's majesty, (who is) endeavouring to pitch the tents of peace and safety,

taking inspiration from the Word of God, 'administers with justice and benevolence,' Abu l Muzzaffar 'Alāu'd-Dunya wad Dīn Ahmad Shāh, son of Ahmad Shāh, al Baihmanī, the Sultān son of Sultīu at the instance and under the superintendence of the most sagacious of the Qūzīs of Islām, Maulāua Imām Muhammad Shamsu'd Dunya wad Dīn, son of Maulāua Sa'du'd Dīn an-Nu'mānī al-Ahsanabādī² the chief Qazī at the capital, Muhammadabād (Bidar), known also as the Great Qūzī, in the Shahūr san 817 (1116 1 D) O Opener of gates'

The other inscription is earled on a small mosque at Chandapur a village some ten miles from Bidar. The inscription is in Persian verse, consisting of eight hemistichs, each inscribed an a panel. The style of writing is \asta\dilita\

Plate XXIV (b)

دور شاه ارزنگ ریب عاری که عدل از حران اِ داده رریق مردد عاص آن شه حواحه عثمان که قصدس داسد حمله حدر مطلق دویق خدا مسعد دیا کرد دفی گر د دب اصائس الدی ر تاریح دنایس هانقم گفت میکان فرت دردادست النعق م

TRANSLATION

"During the reign of the victorious king Aurangreb
Whose justice has embellished the world
The special servant (ht disciple) of the king, Khiāju 'Uthmān
Whose intentions (all of them) are absolutely pure,
By the grace of God built this mosque,
If thou wouldst compare it with Masjid Aqsa (of Jerusalem) the simile will be proper
As regards the chronogram of the building, the Divine inspirer said to me,
'In truth, it is the abode of union with God?'

SOME UNPUBLISHED INSCRIPTIONS FROM THE BOMBAY PRESIDENCY

By G YAZDANI

In the last issue of this Journal* Dr M Nazim has published a large number of insemptions from Ahmadnagar, Satura Broach and Surat. But since the compilation of his article, Mr Q M Moneer Archicological Superintendent Western Circle, Poona, has sent me a further instalment of twenty two unpublished inscriptions from these four places in order to make their epigraphic survey as complete as practicable. Of these twenty-three records, thirteen belong to Ahmadnagar, five to Satara, two to Surat and two to Broach. As the majority of these

¹ Qur'an, Ch XVI verse 92

[&]quot;Aheanabad was the name given to Gulbarga by Baihmani king-

³ The last hemistich, according to the Abjad 51 stem gives the hijri date 1084 which corresponds with 1673 A D

⁴ E I M, 1933 34, Supplement

epigraphs are interesting from both historical and artistic points of view I have undertaken to publish them in this Journal

I-XIII --Inscriptions from Ahmadnagar

The most important of these is an Arabic inscription carved in four lines on the Mangalwarpet Gate at Ahmadnagar ¹ Dr M Nazim has published a Persian inscription of this gate, ² and as the style of writing of the Persian inscription is identical with that of the Arabic epigraph, it appears that both the inscriptions were designed and carved by the same artist. The scripts of both the records is <u>Thulth</u> of an elegant type, but the letters have been intertwined with one another in such a manner that the decipherment of the inscription at certain places has become difficult. The present epigraph records the gift of two charitable institutions, one apparently a caravanseral and the other a cistern or a water channel, both of which are alluded to in the Persian record ³ The donor is <u>Kh</u>vāja Husain, entitled, Ni'mat <u>Kh</u>ān, son of <u>Kh</u>vāja Jalālu'd-Dīn As-Samnānī ⁴ The text has been deciphered as follows —

Plate XXV (a)

Inne I عن . . . السلطان الاعظم [و] المحاقان الا[كرم] ملك ملوك. [العرب و] العجم طل [الله مي] الارصدن [حامي] شريعة سنّد المرسلين سمّى امير المومدين عليهما السلم (٢) ربّ العالمين الموتّد من عدد [الله] حادم الهل بنت رسول الله السلطية

الموسومة والموسومة على الله ملكة و ساطانه و افاص على العالمدن توة و المسابة على العالمدن توة و المسابة و المسابق و

¹ The inscriptional tablet measures 7 ft 3 in by 2 ft

² L I M, 1933 34 (Supplement), pp 10 12, Plate V

³ Ibid pp 10-12

⁴ Firishta mentions the name of Ni'mat Khān in connection with the laying out of the Furh Bakhsh Garden aide Persian Text (Bombay ed), Vol II, p 279

⁵ I have been helped by Khwaja Muhammud Ahmad Sahib, in deciphering the text of this inscription

الدماع على الده ولا يده طع ولا يده طعل الدماع على الدماع على الدماع والدماع الدماع والدماع والماليكدة والدام الممعد والماليكدة والدام والدام

TRANSLATION

the great sultan, the most generous monarch, the king of the kings of Arabia and non Arab countries, the shadow of God on the diverse lands, the defender of the law of the chief of prophets (Muhammad), the namesake of the prince of the faithful (Murtaza 'Alī)-may the peace of God be upon both of them—the favoured one of God, the servant of the family of the prophet (Muhammad), the lord of the kingdom and caliphate, Murtaza Nizām Shāhi, may God perpetuate his kingdom and sovereignty and extend his bounty and munificence to the people of the world, the founder of these charitable institutions, attached to the tomb (of the founder), situated at this pleasant hilly (?) site, known as was Khvāja Husain Shāh, entitled Ni'mat Khān, son of the deceased, taken into the mercy of God, the Malik Mubin (?), Khvāja Jalālu'd-Din As Samnāni, in the Shahūr san 979 (1578 AD) This beautiful place was dedicated with the stipulation that (the people) may avail themselves of its water for drinking purposes, and they may also avul themselves of such other comforts as are the right of 'the servants of God', (but they are enjoined) not to sell these two (works), nor to bestow them upon any person, nor to mortgage them, nor to lease them, nor to lend them, nor to settle therein nor to I entrust the guardianship of this holy place to in them, nor to change and his descendants Whoever changeth it after he hath heard it, the curse of God and angels and men overtaketh him To couclude, praise be unto God, the Cherisher of all the worlds Written by the humble, Muhammad Husain in the year 979 (1578 A D)"

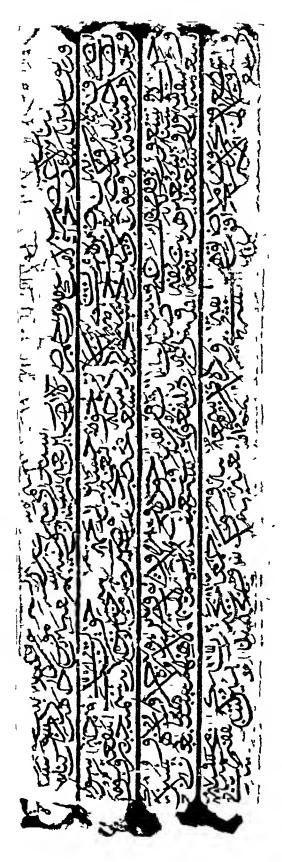
The second inscription of this series is from the Kālī Masjid, a Persian inscription of which has been noticed by Dr Nazim in the last issue of the E I M (1933-34, Supplement). The present epigraph consists of three lines of Arabic verse written in the <u>Thulth</u> characters ² The inscription is apparently not in situ for it refers to the tomb (?) of some high official who had descended from kings. The Kālī Masjid, according to the Persian inscription, was built by one Sayyid Muntajab who seems to be an ordinary person for his name is not mentioned in contemporary history. I have deciphered the text of the Arabic inscription as follows—

Plate XXV (b)

Ē

¹ This king ruled at Ahmadnagar from 1565 86 A D

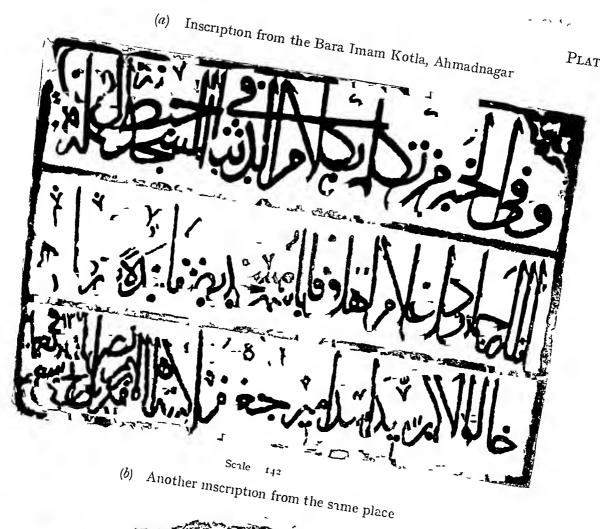
^{*}The inscriptional tablet measures 2 ft 6 in by 1 ft 3 in

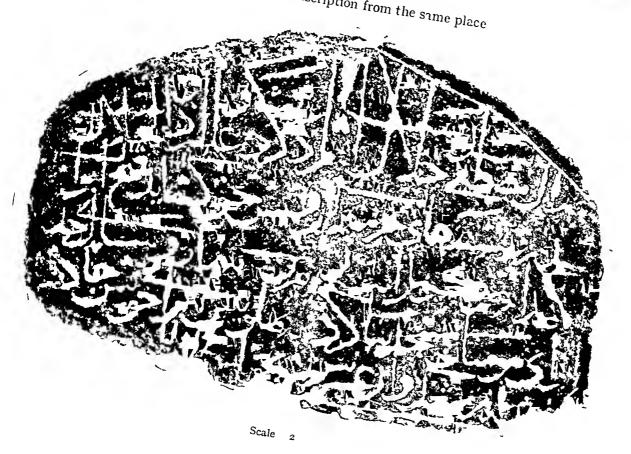


(b) Inscription on the Kalı Masjıd, Barud Galı, Ahmadnagar











1.

TRANSLATION

- (1) The most distinguished noble from the descent of illustrious kings, may the 'abode of bliss be his testing place in the everlasting world!
- (2) "He always endeavoured to obey the Lord of Creation and always glorified Him and saught His good will
- (3) "The chronogram—'Adn Tayyıb'ı was composed by Mıyan Makhdum but if it is incomplete, add the numerical value of the phrase—'these are the words'"

The words בנו מבו and מכו ולאלק jointly give the year 973 which corresponds to 1566

The third inscription of Ahmadnagar is carved on a mosque, styled the Sonaihri Masjid (the Golden mosque), situated at the Bāra Imām Kotla. The inscription begins with a saying of the Prophet Muhammad, and thereafter gives the name of the building with that of its founder. It concludes with the name of the writer of the inscription and the date. The style of writing is Thulth of an indifferent type and the language Persian. I have deciphered the text as follows—

Plate XXVI (a)

Line 1 رقى التحدومان دعلّم بكلام الدينا في المستحد حيط عمله اربعين سدة Line 1 كانكه ارجان رديل علام اهل رقا بالتي سنهرى مستحد بصابا بددة دركا<u>م</u> Line 2 حالق الاكتر سند اسد امدر جعفر ⊙ كدية القفير ادراهيم بصو في تاريم سنع ثلاثين اسحمائة ٩٣٧

TRANSLATION

"It is in the Sayings of the Prophet, 'Whoever talks of wordly affairs in a mosque loses the (recompense) of his good actions of forty years'

The builder of the sacred, Sunaihrī Masjid is the servant of the 'faithful' from his heart and soul. He is the humble slave of the court of God Almighty, and his name is Sayyid Asad Amīr Jū far. Written by the humble, Ibrūhīm Nasr. dated 937 H. (1531 A.D.) "

The fourth inscription of the series is carved on a tablet which, according to the report of Mr Q M Moneer, is lying loose at the Kotla of Bīra Imām at Abmadnagar. The tablet is archshaped and me isures 2 ft 6 in from side to side and 1 ft 3 in in height. The inscription contains four lines of Persian verse and one of prose in the same language. The style of writing is <u>Thulth</u>, but as the inscriptional tablet has been lying in a neglected condition for a considerable time the letters have decayed in several places. My reading of the text is given below —

ı عدى طبه means 'refreshing garden '

² The inscriptional tablet measures 3 ft 6 in by 2 ft 6 in

TRANSLATION

- (1) "Sayyıd Jalal is a descendant of the Prophet (hence) in both the worlds he is honoured
- (2) "the thirsty are replemished like the ocean by water as on his face God has written the solution of the difficulties of people
 - (3) "Protect lum for unumerable years!
- (4) "He has built a mosque for the believers, and on one side of it (the mosque) he has set apart a place for himself
 - (5) "And from his age

Inscriptions 5 to 9 of the series are earlied on Shāh Sawār Ghāzī's tomb at Ahmadnagar They are arranged in the form of decorative bands on the sarcophagus of the tomb, and show exquisite workmanship. The texts of the inscriptions consist of religious quotations and Persian verses by famous poets including Jāmī. The inscriptions are in the Thulth as well as in the Nastā'līq characters, exhibiting excellent penmanship. I have deciphered the texts as follows—

Inscription in Band A

Plate XXVI

در ۱۱۰م حکر کرد ررزی کنات که منگفت کوندی با ریاب دریعا که بدما دسی رزرگارا درید گل بشگفت بونهار کسانی که از ما بعیت اندرند بنایند ر در حاک ما نگدرند حده از آما مرزی در حاک ما نگدرند در در آن سرز قامت مورزن حده از آماه آن گل [۱]زهار لا لها . . . ر دردت از شرزها ست آه آنش نار درز ایر یک بعس بمنگنرد (۲) مرغ دالهای بنفرار قوار شرخ درد قراق بو . . دهان بعورت و ره ۱۰۰۰۰ه نگار شرخ درد قراق بو .

In the inscription ננישלע has been spelt ננישלע One אווא superfluous

Inscription on Shah Sawar Ghazi's tomb, Ahmadnagar

(a)

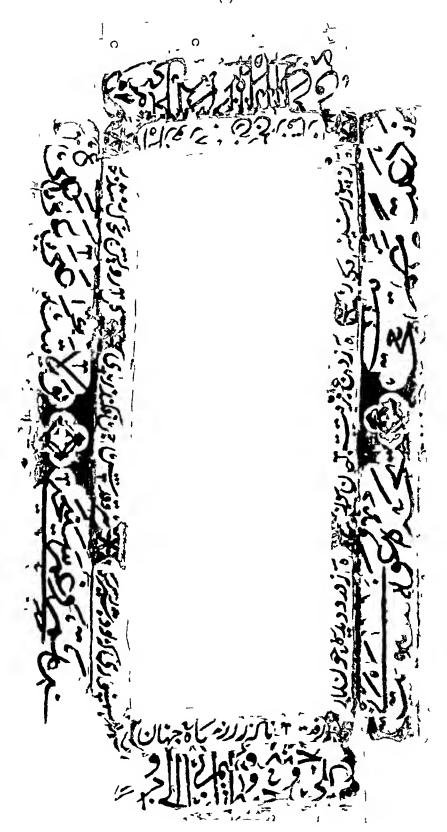


Scale 14-



Inscription on Shah Sawar Ghazi's tomb, Ahmadnagar

(b)



Scale 142



TRANSLATION

"Two couplets, which a minstrel was singing, in accompanient to the notes of the rebectroasted my heart on τ (certain) day '

Couplets

- (1) ' Alas without us for a long time.
 - ' The rose will blossom and the spring will bloom
- (2) 'Those who are in secrecy with us
 - "They will come and visit our remains "1
- (1) "What a pity (at the loss of) that stately cypress how woeful (to miss) the sweet company of that most lovely flower
- (2) "Are they tulips growing (?) on his tomb or the flames of fiery sighs (of those) who have been bereaved
- (3) "The birds of impatient hearts do not find solace even for a single moment when they are away from his company
- (4) "To describe the pangs of separation is a task for the achievement of which the way is closed"

Inscription in Band B

Plate XXVIII

باد علما إلم

TRANSLATION

- 'In truth ('Alī) is the executor of Mustafa's (Muhammad's) will be is the prince of men and genii 'Alī's love is a shield, he is the distributor in Paradise''
- 1 These couplets are also inscribed on the tomb of 'Ah Barid at Bidar See Annual Report, A S I, 1914-15, pp 147 48

After the above text is the Vaur Ali and four Persian couplets

- (1) "We be to the crueltic of the unprincipled sky, wee to the burning pain of the wounded bosom,
- (2) "Woe be to the soir (inflicted) by the soil burning separation of voe to the pain of the blood shedding eyes
- (3) He (Shah Siwar Chizi), departed from the battle field of the world all of a sudden he was an expert rider who hunted tigers
- (4) "Death knocked down the express of his stately stature his rose like face when laid in earth lost its beauty (lit became thorny ')"

Inscriptions in Bands C and D

Plate XXIX

The Throne verse (Qur av, Ch. II, verse 256) and the Shute durad 2

Inscription in Band E

TRANSLATION

The authority is for God the eternity is for God

"One who passes us trailing his shirt offer a prayer with a smeere heart"

The tenth inscription of Miniding is a cirved on Shahraj La Darwaza and it belongs to the reign of Aurangach. The inscription records the building of a well by one 'Abdu'r Rahman (2). The style of writing is Vastā'liq and the linguinge. Persuana I have deciphered the text as follows—

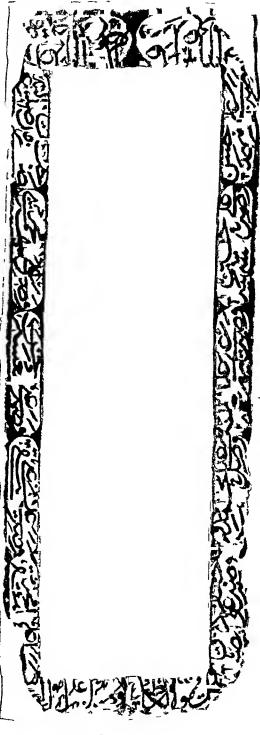
I HANSLATION

- 'There is no god but God, and Mahammad is the prophet of God
- "During the reign of the just king \urangzeb 'Alamgir, the victorious king, the builder of this well was 'Abdu'r Rahmān (?)
 - 1 juy , literally means 'going awry'
 - For the text of the Shute durad set E I M , 1915 16, pp 26 27

The inscriptional tablet measures 2 ft by 1 ft 9 in

Inscriptions on the tomb of Shah Sawar Ghazi, Ahmadnagar (c) (d)

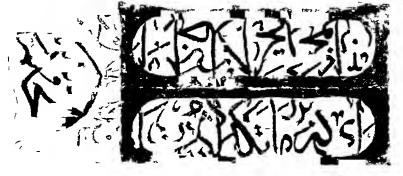




Scale 142



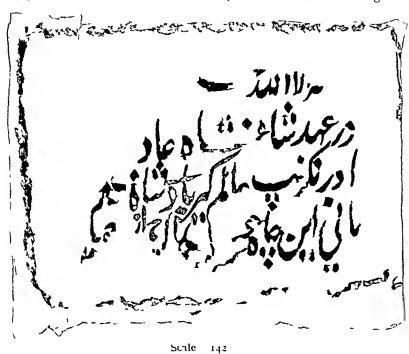
Scale 166



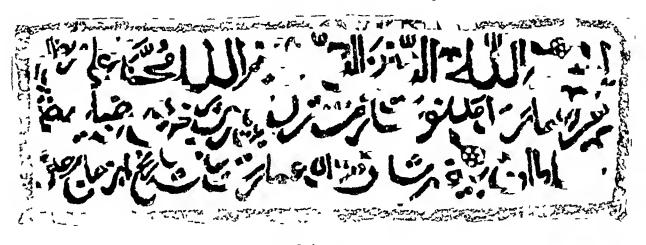


Scale 166

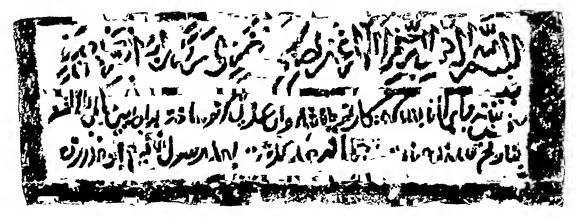
(a) On the arch of a well Shahraj-ka-Darwaza, Ahmadnagar



(b) On the Kharwandi Gate, Ahmadnagai



Scale 142
(c) Inscription from the Rauza Bagh, Ahmadnagar



Scale 25

The eleventh inscription of the series is carved on the Kharwandi Gate at Ahmadnagar, and consists of three lines of Persian prose written in a very clude style, the characters are Nashhi The inscriptional tablet measures 3 ft 9 in by 1 ft 3 in I have deciphered the text is follows —

Plate XXX (b)

Line 1 بسم الله الرحم الله محمد على مردصى (sic)
 Line 2 هر كه آمد عمارت دو ساحت ساحت مدول بددة كمدرين رصا صدف Line 3
 Line 3 مادال بدوم شاد رفت (sic) ان عمارت سد باردج ماهى (sic) رمصان

TRANSLATION

- "In the name of God the Mereiful and Compassionate In the name of Allah, Muhammad and 'Ali Murtaza Whoever comes (to this world) builds a new structure This house was built by the humblest, Riza Saifi
- "May the king during whose reign this building has been constructed, remain happy in the month of Ramazān "

The twelfth inscription of the scries is from the Rauza Bāgh, wherein the tomb of the first Nizām Shāhī king, Ahmad I (1490 1508) is built. The inscription consists of three lines, the first line contains a religious text and the second and third record the construction of some sacred shrine in the year 947. The style of writing being most clude, the decipherment of the inscription with certainty is difficult. The language of the last two lines of the inscription is Persian I have deciphered some portions of the text as follows.—

Inne 1 دسم الله الرحمان الرحدم اللهم اعفر . النسر . Lane 1 مستعدد بنا سد براى الله بندة كار يوساءية برابر بننى لا الدي ياري الله بندة على الله بندة ما كار يوساءية برابر بننى Lane 3 يناريج بندة جوب حهل بد صد گذشت بعد رسول سفيع

TRANSLATION

"O God, pardon the sins
Prophet, the intercessor

built the mosque (?) dated, 947 years after the

"
947 II correspond to 1540 A D

The thirtcenth inscription of Ahmadnagar is carved on a bastion of the Fort — It is a typical example of the Tughra style of writing, the text being arranged in the form of a tige. — The effigies

 $^{^{1}}$ For further particulars regarding the Rauza Bāgh see $E\ I\ M$, 1933 34 (Supplement), p $\,8\,$

² The inscriptional tablet measures 2 ft by 9 in

of the tiger, as an emblem of security against disaster, are freely carved on the Decem forts which were extensively rebuilt in the fifteenth and sixteenth centuries by the Muslim kings of the Shitte faith. The title Will 'the tiger of God', borne by 'Ali, the son in law of the Prophet Muhammad, evidently has stirred up the imagination for carving such figure. The present calligraphic device also has been carved on the bastion for its protection against disaster through the spiritual grace of Ali. The writing abo e the figure of the tiger contains a religious text and a quotation from the Qurān (Chap 12, verse 64). The text arranged in the form of the tiger is the Nādi 'Ali, an invokation for help to 'Ah (Plate XXXIa)

XIV-VIII—Inscriptions from the Satara District

Two inscriptions of this group are from the Jami Masjid at Karad in the Satara District, several inscriptions of which have been studied by Dr. M. Nazim in the last issue of E. I. M. One of these two inscriptions is carved on an arch of the mosque and consists of two Persian verses. The style of writing is Thulth of an indifferent type. I have deciphered the test as follows—

Plate XXXI (b)

الله

علده السالم

TRANSLATION

Allah !

- (1) 'O my heart, the happy tidings of peace and affety have come all of a sudden, for the time of the appearance of His Holmess, the Lord of the Universe (Muhammad) has arrived.'
- (2) "To prostrate at the Kaba has become compulsors for this reason that Ali the son of Abū Tāhb (may peace be upon him) was born there

The other inscription from the Jami' Masjid at Karad is carried on a pillar. It contains a Qur'anic text (Chap. LXXII, verse 18) and the name of the writer of the inscription which is

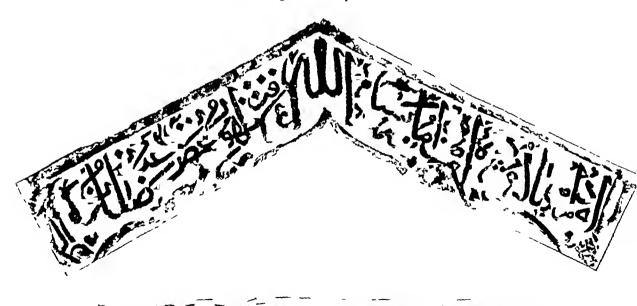
The third inscription from Karad is earled on the tomb of a lady whose name—is given in the inscription. The style of writing is Nastā līq and I have deciphered the text as follows—

Plate XXXII (b)

² For a description of this building see E I M, 1933 34 (Supplement), p 51



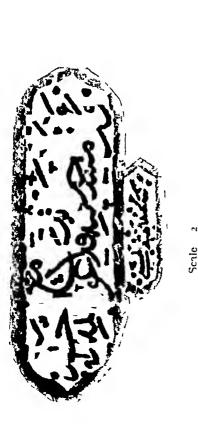
(b) On an arch, Jami' Masjid, Karad, Sataia



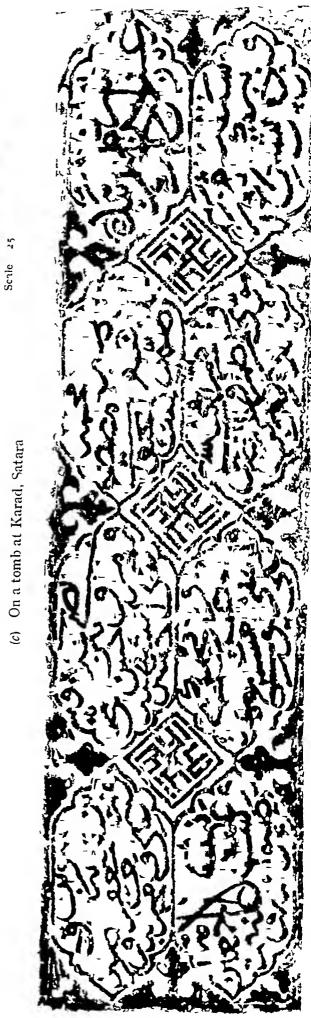


Scule 142



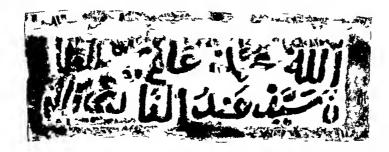


(c) On a tomb at Karad, Satara



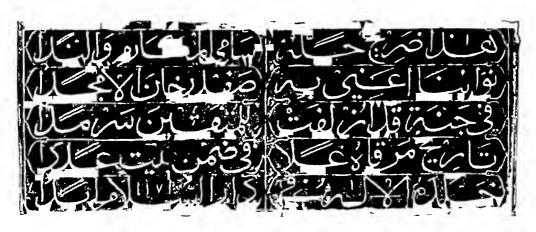
(b) On a tomb at Karad Satara

(a) On a mosque in Kadigaon, Satara District



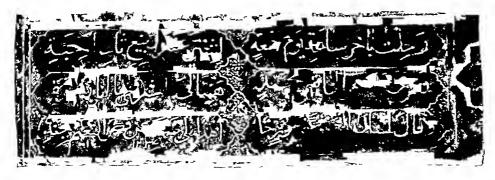
Scale 25

(b) On a tomb near Bhagal Baria Gate, Surat



Scale 2

(c) On another tomb in the same locality



Scale 2



TRANSLATION

Nur Bibi died at Karhar (Karad) in the month of Safar 98 H"

The fourth inscription from Karad is carved on a tomb in the compound of the 'Idgāh there Two other inscriptions of this style from the same locality have been studied by Dr. M. Nazim in the last issue of the E. I. M. (1933-34, Supplement, pp. 53-54). The present inscription contains a prayer, mentioning the names of the Prophet and the twelve Imāms, for the blessing of the soul of the deceased, and a Persian verse

4 1 + VD

TRANSLATION

Triends and relatives will come to visit my remains

And enquire of my remains the trace of my existence 1 1075 H " (1664 AD)

This inscription also contains some beautiful Tughra devices in which the name of 'Alī has been repeated four times?

The fifth inscription of Satara is from a mosque at Kadigaon. It contains the names of Allāh, Muhammid, 'Alī and Sayyid 'Abdu'l Qādir (Plate XXXIIIa), the last being the great saint of this name of Baghdad.

XIX-XX-Inscriptions from Surat

Both of these inscriptions are on tombs in the vicinity of the Bhagal Barya (or Bhagal Bilya) Gate at Surat They contain Arabic verses, mentioning the names of the deceased and the years of their demise. The style of writing of both the inscriptions is <u>Thulth</u> of a pleasant character. I have deciphered the texts as follows—

Plate XXXIII (b) (1) هدا صريم حلة سامى المكارم ر الندا (2) بواندا (عدى نه صعدر حان الامتعدا (3) في حدة قد اربعب للمدعدين سرمدا (4) تاريح مرقاة علا في صمن بيت عددا (5) حدّة الاله في دارالسلام الدا

ı This well known verse by 'Attār is also earved on 'Ali Burīd's tomb at Bidar See Annual Report, A S: I , 1914 15, p 147

² The inscriptional slab measures 4 ft 6 in by 1 ft 6 in

TRANSLATION

- (1) "This grave is the resting place of one of noble attributes and benevolence,
- (2) "I mean, our Navvab, Safdar Khan, the virtuous
- (3) "(He has been placed) in Paradise which has been fitted for the permanent abode of the pious
 - (4) "The date of his rising to heaven in the form of a chronogram
 - (5) "May God keep him in the abode of bliss till eternity 1171 H" (1578 A D) 1

Plate XXXIII (c)

TRANSLATION

- (1) "The beloved lady departed from this world in the last hours of Friday the 12th of Rabi II (1227 H)
- (2) "And the length of my (the lady's) life is like that of Muhammad al Hashimi this tiding is welcome to me, and lo, my name is Zuhra
 - (3) "And the tongue of Divine Meier uttered a chronogram about the date of my demise
 - 'I am directed to settle in the palace of bliss in Paradise '2 1227 II " (1812 A D)

XXI-II—Two inscriptions from Broach

One of these inscriptions is carved on the tomb of Imādu l Mulk who played an important role in the history of Gujarat during the short reigns of the three imberile successors of Bahādur Shāh? The inscription also mentions the name of his ambitious son Chingiz Khān who in the beginning of the reign of Muzastar Shāh III, held the governor-hip of the province of Surat and the districts of Nandot and Champaner, but later assumed such powers as to take possession of the capital. He was ultimately murdered in a game of polo by two royal officers, Hijāz Khān and Ulugh Khān.

The inscription is a fine specimen of the Tughra style of writing and is arranged in five panels. The text in the top of two panels consists of a quotation from the Qui ūn (Ch 3 verses 163-64). The inscription in the remaining three panels has been deciphered by me as follows—

Plate XXXIV (b)

Panel 3 امر بيناء هذه النفعة السريعة رحكم ناعلاء هذه المشهد المديعة اللتي ارتقب الي وتدة الارتقى (؟) و فنحب على الوافدين بانا معلقا

¹ The tablet on which this inscription is carved measures 2 ft 3 in by 1 ft

³ The tablet on which this inscription is carved measures 2 ft by 9 in

² Briggs, Vol IV, pp 142 53

⁴ Ibid , pp 156 163

⁵ The total dimensions of the inscriptions are, length 4 ft 6 in and breadth 4 ft 3 in

(a) Inscription from Rakhad, Gujarat

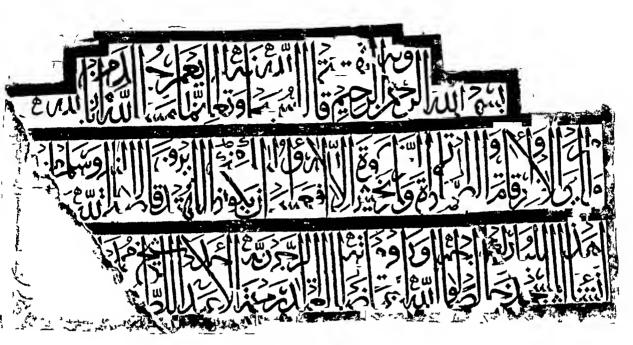


Scale 25

(b) On the tomb of 'Imadu'l-Mulk, Broach

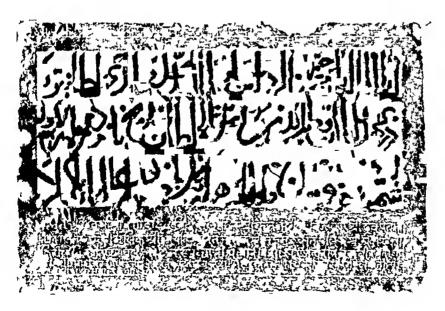


(a) On Mir Ghiyathu'd-Din's tomb, Broach



Scale 142

(b) Inscription in Rasul Khanji s Museum, Junagarh



Scale 25



Panel 4 الحال الاعظم دى المحود و الاحسال صحلس (صحل ؟) همانون حدكمو حال عمر الله اساس اناليه و سدن بناء (بندل ؟) عداليه لمودد والده

Panel 5 الوا . الموحوم الاءطم السعدد عماد الملك السَّمدد طاب الله ثواة و حعل التحدة ماراة في سدة سدع و سدس و تسعماية ⊙ كناة العدد محمَّد حطّاط

TRANSLATION

Panels 1-2 "Qur'ān, Chap 3, verses 163 64

Panels 3.5 "The great Khān, the benevolent and generous, His Auspicious Highness Chingiz Khān—may God build the foundation of his government and strengthen the base of his administration—ordered the building of this sacred shrine and commanded the construction of this lofty tomb—which has risen to a noble height, and which has opened to visitors the closed doors (of the fulfilment of their desires)—over the grave of his father—who has been taken into the merey of God, the great, the noble 'Imādul-Mulk, the maitji, may God sanctify his ashes and make Paradise his resting place! In the year 967 H (1560 AP) Written by the servant, Muhammad, the calligraphist"

The second inscription of Broach is also a pleasing specimen of the <u>Thulth</u> style of writing and it records the construction of a mosque by one 'Abdu'l-Latif Dr M Nazim has published another inscription of 'Abdu'l-Latif, which according to the *Abjad* system gives the date 970 H and records the construction of a mosque ¹ As both of these epigraphs are, at present, in the tomb of Mīr <u>Ghiyāthu'd-Dīn</u> it appears that the mosque on which the tablets of these two inscriptions were originally fixed was either attached to Mīr <u>Ghiyāthu'd-Dīn's</u> tomb or stood in its vicinity The tablet of the present inscription measures 3 ft 9 in by 2 ft I have deciphered the text as follows—

Plate XXXV (a)

Innes 1-2 سم الله الرحمل الرحمل الرحم و نه آهاى قال الله سنجانة و نقالي انما نعمر مساحد الله الم Innes 3 دمة الشاء هذا المسجد المنارك حالصا لوحة الله و راعناً في مرصانة العند الهاحي رحمة ونه اللهد عند الاطيف شنم محمد

I KANSLATION

Lines 1-2 "The bismilla and a quotation from the Qur'an (Chap IX, verse 18)

Line 3 "This auspieious mosque was built purely for God and with the view of obtaining His good will, by the humble (servant), soheitous for the merey of God, the One, 'Abdu'l Latif Shaikh Muhammad"

¹ E I M, 1933 34, Supplement, p 31, Pl XVIIIa

THE BILINGUAL INSCRIPTION OF QUTBU'D-DÎN KUALJÎ FROM THE RASUL KHANJI MUSEUM, JUNAGARH

BY G YAZDANI

The inked rubbings of this inscription were sent to me for the decipherment of the text by the Government Epigraphist some time ago. As it is a bilingual record I have deciphered only the Persian portion of it while the Sanskrit version has been deciphered and translated by Dr. B. Ch. Chhabra, Assistant Epigraphist to the Government of India. The inscriptional tablet is preserved in the Rasul Khanji Museum at Junagarh, and it measures 1 ft. 5 in. by 1 ft. approximately.

The Persian text is in the <u>Thulth</u> style of writing and consists of three lines. The inscription records the construction of a minär (tower) by Mahk Sayyid Muhammad Muhärak Azz of Sultänpür. The Sanskrit version mentions the town by the name Deopartan which was evidently the original name, Sultänpür being given after the Mushim conquest. My reading of the Persian text is given below.—

Plate XXXV (b)

TRANSLATION

- (1) "In the name of God, the Merciful and Compassionate
- (2) "This minār (tower) was built by Mahk Sayyid Muhammad Mubārak Azi of Sultānpūr, during the reign of Sultān Qutbu'd-Dīn son of Muhammad Shāh, the Sultān, on the 11th of Rabi 'I
 - (3) "Whoever offers a prayers for (the soundness of) the faith of builder"

Notes on the Sanskrit Version

By Dr B CH CHHABRA

Just below the Persian inscription appears another inscription in Nagari, consisting of four lines and a quarter, in much smaller characters. Its purport is obviously the same as of the Persian epigraph, but it is too weather-worn to admit of a fair reading. From some pencil rub bings of it, I have been able to decipher portions of the first two lines which contain the date and the name of the ruling Sulatāna, followed by a succession of personal names each with the title of Malika, as may be seen from the text and translation given below. From the rest of the record only some stray letters can be read, which do not yield a coherent sense. In 1.3 probably a holy place (tirtha) is referred to, while the following line apparently mentions a mason (sūtradhāra). The date seems to have been repeated at the end of the inscription

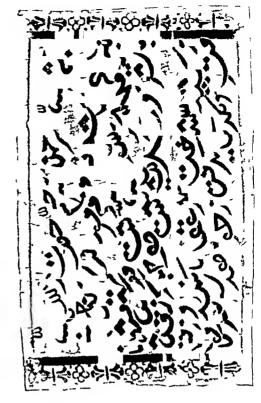
The language of the record, so far as it can be judged from the deciphered portion, is incorrect Sanskrit. The Nagari script represented here is in agreement with the date and locality of the record.

The date, if it has been correctly deciphered, corresponds to Sunday 7th August, A D 1457 (Hijra 861)

The date is not clear in the inscription Mubīral Khaljī reigned from 716 to 720 H



(b-c) Inscriptions from Dhum, Gwallor State



dr.25





TEXT1

- 1 Samvat 1514 barshē Śrāvana badı [2 rtha² Ravau] Sulatāna srī Kutabadīna-viji rājē Śrī Dēvapatana-
- 2 tah Sulatāna-[pahī ³] Walika srīh-Mubāra[ka su]
ta Malika-srī Mahammada-suta-Malika śrī [Makada]

3 ji ipati vajēpa ā na ha punya tī a ī

sha na 1 bīrāsıla

4 ī lā sūtra[dha]ra sūya ta su la tī samyat

5 [15]14 ba[r]sha

TRANSLATION

In the (*Viliama*) year 1514, on Sunday, the 2nd day of the dark fortnight of (*the month of*) Srāvana, during the victorious reign of the illustrious Sulatāna, Kutabadīna, from the glorious (city of) Dēvapatana the illustrious Malika[Makada], son of the illustrious Malika Mubāraka, Sulatāna pious [holy place] . the mason the year [15] 14

INSCRIPTION OF MUBĀRAK SHĀH KHALJĪ FROM JALOR, JODHPUR STATE

By G YAZDANI

Sometime ago Prof Commissariat of the Bahau'd-Din College, Junagadh, asked the Government Epigraphist for the decipherment of certain inscriptions of Jalor, in which the present inscription was also included. As the inscription is in Persian, Dr. N. P. Chakravarti, the Government Epigraphist has referred the matter to me. The inscription consists of two pieces, which apparently belong to two different records, but the style of writing is identical, being Tughra of an intricate type. It is therefore not unlikely that the two pieces may belong to the same inscription and the lack of connection between them may be due to some portions of the inscription being missing now. As the inked rubbing of this inscription is not very satisfactory I have been able to decipher only a few words of the text

Plate XXXVI (a)

و همرت بالدي اصي و القرام و د . . بداي اين معام . . . ملك . . تاج الدولة و الدين محمود . . . دام الله مملكنة و عمر . . وماي اين معام مدرك بدرة كمدر بصرت بدك بن . . . محمد حسدن المله السمسي التعامس من المحرم سدة كمان عمر و سعمانة ⊙

TRANSLATION

- "In the name of the Prophet, the illiterate and his progeny, all of them The building of this shrine Mahk Tāju'd Daulat wad Dīn Mahmūd. may God preserve his king
 - i From the pencil rubbings
- ² The portion within the square brackets is not very clear. The syllablo rtha suggests that we should read 4 rtha which is not impossible. In that case, however, the date would be irregular.
 - * The reading of these two syllables is not certain

dom till eternity and strengthen of this sacred place is the humble servant, Nusrat Bek, son of Mahmud Muhainmad Husain of the court of Sultan Shamsu'd Din Iltutmish Ou the 5th Muharram 718 H (Thursday, 9th March, 1318 AD)"

According to the report of Prof Commissariut the tablet of this inscription is fixed on the will of a mosque, near a temple at the Jalor Fort. But Amba Das Rao, the Mechanic of my office, who was sent to Julor to prepare another rubbing of this inscription could not trace it

There were several maliks bearing the title Tāju'd Dîn during the reign of Mubārak Shāh Khaljī, but the malik of this title mentioned in the inscription is apparently the one who held the Deputy-governorship of the Gujarāt province.

AN OLD URDU INSCRIPTION OF AHVAD SHAH II OF GULARAT

By G YAZDANI

Two years ago, Maulana Abdul Haq Salmb, D. Latt, He id of the Urdu Department, Osmania University, kindly gave me the inked rubbing of an inscription v high he had discovered at Raikhad's in the suburbs of Gujarat. The Maulana Salmb was interested in the inscription, as it contains two complets in the Hindustani language of the sixteenth century. He has recently read a paper on the inscription before the Hindustani Academy of Allahabad and published it in the Urdu of April, 1938.

The inscription, apart from its linguistic interest, is of extreme importance on account of its artistic and historic significance, for it is written in <u>Trulth</u> style of a very beautiful type and contains the genealogy of Gujarāt kings. The genealogy commences with Ahmad Shah II (1553-

on his coins ³ In the inscription he is recorded as the cousin (לע בים) of Mahmūd Shāh III, son of Latīf Shāh, son of Muzifiar II (1511-25 AD). Now according to the genealogy, given in the Cambridge History of India, Ahmad Shāh II, who ruled from 1553 61 AD, was the fifth in descent from Ahmad Shāh I (1411-42 AD), while Mahmūd Shāh III was the sixth in descent from Ahmad I, and consequently, according to Cambridge History Mahmūd III was the nephew of Ahmad Shāh II. But as in the Cambridge History the source from which the material for the genealogical table has been taken is not given, the table may not be considered as reliable Nelson Wright in his Catalogue of Coins in the Indian Museum has also given a genealogical tree of the kings of Gujarāt, but that is still more inaccurate, for in it Ahmad Shāh of the inscription has been shown the son of Mahmūd III

As the inscription was carved during the reign of Ahmad Shāh II (961-67 H), the information regarding his relationship to Mahmūd Shāh III, that is, he was the coursin (الرب عب) of the latter, in the absence of any other contemporary record on the point seems to be correct. The genealogy from Muzaffar II upwards to Muzaffar I as given in the inscription is the same as shown in the genealogical table of the Cambridge History 6

4 2 4

¹ Tarikh i Firoz Shahi by Z Barni, Persian text (Bibl Ind), pp 379 80

² As at that time the correct name of the place where the inscription was discovered was not ascertained, the find place has been spelt Rakhad in the illustrative Plate XXVIV a

³ Wrights' Catalogue of Coins in the Indian Museum, Vol. II, p. 238

^{*} Ibid , Vol II, p 225

s The words من عم are engraved on the coins of Ahmad Shīh, but the numismatists up to now have left out the word م and read only بن , thus considering Ahmad the son of Mahmūd and not his cousin Seo Catalogue of Guyarāt coins in the Prince of Wales Museum, Bombay, p X, Plate VIII (coin 718)

⁶ History of India, III, 711

The inscription is earled on a small mosque situated in the compound of Shāh 'Alī Muhammad Jīo Gām Dhanī's shrine. He is a saint of considerable repute, said to have died in 973 H (1566 AD). The saint was also a poet, and an anthology of his poems compiled by one of his disciples, is still extant in manuscript under the name عواهر اسرار الله

Along with this inscription there are two more in the same mosque, one of which contains a quotation from the $Qur'\bar{u}n$ (Ch. LXXII, verse 18), and the other the Islamic creed and the date 961 H which agrees with the date of the accession of Ahmad Shāh II given by the various historians. The text of the principal inscription has been deciphered as follows²—

Plate XXXIV(a)

| المعددم دالله الرحمًى عدات الدنيا و الدين ابو المعامد احمد شاة | Line 1 |
|---|--------|
| این عم محمود شاه بن لیامه ، ساه اج بهادر شاه بن مطعر شاه بن محمود | Line 2 |
| دن محمد ساه دن (حمد ساه دن محمد ساه دن مطفر ساه (أ ١٠١٠ مال حلَّد و | Line 3 |
| ىيا دىيىن بىنچە خاۋىمر باي <u>دە ھ</u> ساجى بال | Line 4 |
| نانو مسجد کے بندی ہی <i>ہ</i> دی ملک جلال | |
| داریے اس مس دت کی هوی سو یوں ۱۰۰ ۰۰ ور | Line 5 |
| مسعد حامع کے ددم دتی ھایا دی دور | |
| <i>ቅ</i> ዓ ዓ ም | |

TRANSLATION

"Relying on God, the Mereiful, the refuge of the world and faith, Abu'l-Mahāmid Ahmad Shāh, eousin of Mahmūd Shāh, son of Latīf Shāh, brother of Bahādur Shāh, son of Muzaffar Shāh son of Mahmūd Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar Shāh, the Sultān, may God preserve his kingdom!"

Verse

- "Considering the transitoriness of the world the Shāhjī has fastened his pinions
- "The founder of this mosque is Malik Jalal

ملكه

- "The ehronogram of this mosque is known thus
- "The divine light has shone forth in the assembly mosque" 963 H (1556 AD)
- ¹ For further information see the article in Urdu (April, 1938) by Maulana Abdul Haq Sahib
- ² The inscriptional tablet measures 1 ft by 10 in

SOME MOSLEM INSCRIPTIONS FROM GWALIOR STATE

By RAM SINGH SARSFNA

The inscriptions given below belong to some very ancient sites of historical importance in the Gwalior State. They were originally noticed by the Gwalior Archeological Department and are being edited by courtesy of the said Department.

1 -Inscription from Pawaya

Pawaya (25° 46′ N, 78° 17′ E) hes about thirty nine miles south of Gwalior by road, or about thirteen miles from Station Dabra on the G I P Ry This village is situated in the fork of the rivers Sindh and Parvati, on the visible ruins of an older city which has been identified with Padmaiati—the beautiful capital city of one of the Nagā kings who ruled this part of the country in the 3rd and 4th centuries A D Padmavati forms the principal scene of action of the famous Sanskrit drama the Malti Madhava² which contains a vivid and graphic description of the city Almost all the geographical and other statements about the city mentioned in the play are true to this day and constitute living evidence of the antiquity of the city and the relics with which the site abounds

The old royal road from Delhi to the Deccan, touching Gwalior and Narwar, passed very close to this place and for this reason. Pawaya did not escape the notice of the Muslims too Consequently, Pawaya, among its ruins, includes the vestiges of a fort and a few tombs as well, which trace the Muslim connection with the place. The fort is picturesquely situated just at the confluence of the two rivers encircling the village and commands good scenery besides serving as a means of natural defence. Though the fort is said to date from a line of the Parmara² kings of the 10th century A D, the present vestiges of the fort do not go back earlier than the fifteenth century A D, and this inscription refers to the construction of the fort as shown below

The inscription lay buried beside a eart tract at the northern end of the village with one of its corners exposed. On digging out, what at first appeared to be an ordinary piece of stone blocking the track, turned out to be an inscriptional slab. The inscribed portion measures $19\frac{1}{2}'' \times 14\frac{1}{2}''$ with a chamferred margin $1\frac{1}{2}''$ wide, and consists of ten lines of which nine are in verse ⁴. The language used is Persian and the style of writing is Naskh. The epigraph is the poetic chronicle of the Fort of Ishandarabād, founded in A. H. 911 (A. D. 1505) by order of the minister Safdar Khan⁵ during the reign of King Iskandar ⁶. Although the name of the place given in the inscription is Iskandarabād (Sikandarabād), yet the fact of its being found at Pawaya and the absence of any other Muslim centre bearing the name Sikandarabād in the vicinity establishes beyond doubt that Iskandarabād of the inscription is none other than Pawaya. Also the fort mentioned in the inscription is presumably the ruined fort of this very village. It is very well known in history that the King Sikandar Lodī of Delhi was personally in eamp for the conquest of the fort of Narwar⁷ about the year given in the inscription, and it is probable that he may have visited this place on one of his

^{1 1&#}x27; ch Survey of India Reports, 1915-16, pp 101-109

² A famous work of the renowned Sanskrit poet Bhavabhutī

² Vide the Viashla Bharat (Hindi, Monthly Calcutta), Vol I, pp 99 102 January 1929 (=v s 1985)

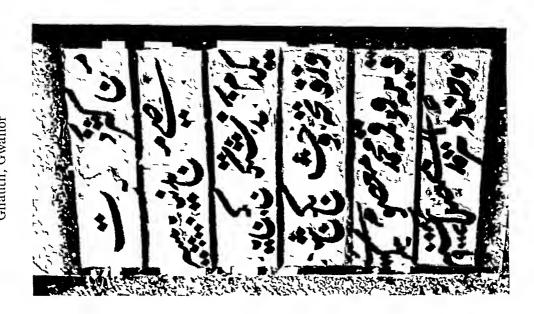
The metre of verse is Mutagarib Muthamman

⁵ Not yet traced in the records at my disposal

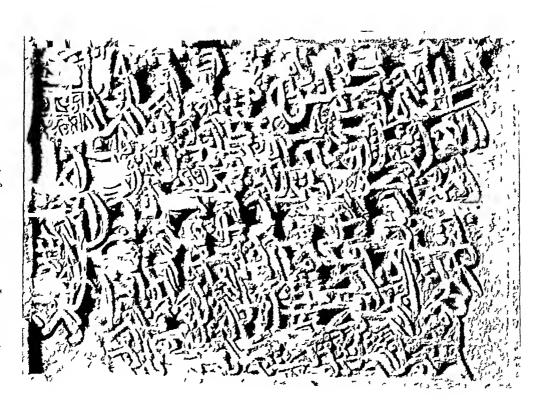
^{*} Refers to Sikandar Shah Lodi of Delhi (1488 1518 A D)

⁷ E M H, IV, 466, B F I, 581

(b) Inscription on the tomb of Muhammad Ghauth, Gwalior



(a) Inscription from Pawaya, Gwalioi State





marches, as it is situated near the royal road, and having been charmed by this imposing scenery and site may have expressed the desire to build a fort at this place, and Safdar Khān, who presumably accompanied the king or was his Viceroy in this part of the country, got his master's wishes materialised and named the place and the fort Iskandarabād after the King Sikandar Shāh Lodī The new appellation, however, appears to have failed to be popular as is apparent from the fact that the place continues to be designated Pawaya to this day

My reading of the text is as given below -

Plate XXXVII(a)

| منطومه ناريع حمار اسكندر اناد | (1) ١٠٠ م الله الرحمٰ الرحم |
|-------------------------------|-----------------------------------|
| ىنا برر د ى بەبو (؟) | (2) حو مومودة حال ال دلدر (؟) |
| در رور شده مهادند حشب | (3) نفرمودة حان فرح سرب |
| دماه رم ، در صمی (۲) دا حلال | (4) ر مه صد مورن مد سش و بدیم سال |
| که ه ۱۰ او درین عصو دس نامدار | (5) ده عهد سه اسکندر کامگار |
| موس ش اس علعه دل بدنو | (6) نعرمانس م عدر حان رريو |
| مهادة سد اسكندر اداد بام | (7) جرسُد ساحدہ حمله سارش تمام |
| که او کرد ایاد ایی نفعه را | (8) حدالًا نو ایی نانی؛ قلعه را |
| ىدىنا و عملى موادس نوآر | (9) ىسى ىر سر ماق پايىدە دار |
| نه مل حودش ده طعر دم ندم | (10) بہر حا کہ او می بہد حود قدم |

TRANSLATION

- '(1) "In the name of God, the Kind and the Merciful Versified Chroniele of the Fort of Iskandarabad"
- (2) "When the gallant Khān ordered (?)

 The construction of the Fort with great despatch (?)"
- (3) "In compliance with the wishes of the Khan of noble descent, [The foundation] brick was laid on Saturday"
- (4) "Nine hundred, enhanced by six and five (eleven) was the year (911 H) in the month of Rajab of glory"
- (5) "During the reign of Iskandar the successful (Sikandar Shāh Lod) Who is the renowned (ruler) of these times"
- (6) "Under instructions of Safdar Khān, the vazir This heart-captivating fort was designed"
- (7) "And when (the fort was) completed in all details It was named Iskandarabad"
- (8) "O God! may the founder of the Fort Who caused this tract to prosper"

- (9) "Ever remain over the head of the universe And may God fulfil his desires in this and the next world"
- (10) "Wheresover he may set his steps
 Thy elemency grant him victory at every moment"

2'-Inscriptions from Dhūm

Dhūm (25° 46' N, 78° 18' E), being in the close vicinity of Pawaya, is generally known in the locality as Dhūm-Pawaya, and lies about two miles west of Pawaya. The village of Dhūm also called Dhamesvai, is merely an hamlet famous in this part of country for a roaring water-fall and a temple dedicated to Siva

There are two inscriptions in this temple The inscribed portion in both the inscriptions measures 16"×11" Each inscription consists of six irregularly written lines in crude Nasta'liq characters. The language is Persian

The inscriptions record neither any date, not name of any ruler or place and their epigraphical significance can hardly be said to be great but their subject matter though not fully intelligible is interesting, as it presents a unique example of veneration and toleration of a Hindu place of worship by the Muhammadans. That the inscriptions are contemporaneous and belong to this temple is clear from their being properly set up in the temple and from their containing a reference to the temple.

Both the inscriptions contain a sort of Imperial mandate³ enjoining the Muhammadans to guard against contumehous behaviour towards the temple, it being the place of pilgrimage of the Hindus [2]

These records, thus, lend support to the tradition ascribing the building of the temple to Raja Birsimha Deo of Orchha—It is evident from history that this Raja has found special favor with the Muglial Emperor Jahāngīr, having cleared the Emperor's way by killing Abu'l-Fazl 4 And it is no wonder if the Raja may have obtained this Royal Decree for the protection of the shrine.

The text of the inscriptions which has been partially deciphered by me is given below —

Plate XXXVI (b)

¹ This water fall is also mentioned in the Malti Madhava

² Inscription No I, lines 4 and 5

³ I H Q Calcutta, 1931, Vol VII, pp 55 56 Cf Bhilsa inscription prohibiting Begar.

⁴ Modern Review, March 1929 The place where Abu'l Fazi fell has about 15 miles to the south of Dhūm.

TRANSLATION

- (1) "In the name of God, the Kind, the Merciful it is ordained
- (2) "From the Lord of Universe (and) Pride of Creation

(3) "

- (4) "Since this temple is a place
- (5) "Of pilgrimage and adoration (for) the Hindus, (it is an) oath to Muhammadans

(6) "And Hindus that

Plate XXXVI (c)

,,

TRANSLATION

- (1) "In the name of God, the Kind, the Merciful His Holiness
- (2) "Prophet of God, the revered (He) has ordered 'that this house
- (3) "Is of Muhammad the prophet of God' (and it)
- (4) "Is ordained hereby that wherever (in the temple?) is carving, etc
- (5) "The signs (cf carving) should not be effaced

(6) "

3 -Inscription from Gwalior

Although Gwalior is generally known as the capital of the premier native state of that name in Central India, yet in fact the official and residential seat of Maharaja Seindia is at Lashkar, a modern city about two miles south of the ancient city of Gwalior Similarly the area housing the British Residency and the State Militia forms another town by itself called Morar, and lies about two miles east of Gwalior or about four miles to the north-east of Lashkar These three towns are, however, popularly represented under the common name, Gwalior

According to present writing it means 'House of Muhammad the Prophet of God' But it seems that some mistake has been made in transferring the composition to stone by writer or engraver appropriate if the lines 2 and 3 of the inscription be read as under —

" نعى محمد رسول الله عليه السلم اصر ورصودند كه ايس حانة الله است هركس كه مسلمان " which will mean that this (temple) is the House of God instead of House of Muhammad, etc, as at present

The following inscription hails from the historic city of Gwalior¹ and belongs to the mausoleum of a well-known saint. Hazrat Muhammad Ghauth,² which stands in the east part of the town. The mausoleum was built by order of Akbar the Great and is a very fine example of the blend of Mughal and Rājpūt architecture possessing as it does some of the most exquisite panels of stone tracery. This 16th century edifice, being one of the important archæological monuments, has been widely noticed by scholars both old and new, but the inscription does not appear either to have been published or even noticed so far. This record has recently been discovered by the State Archæological Department and is being edited from a photograph of the same by courtesy of the Department.

The shrine of Muhammad Ghauth although a majestic edifice, has no inscription on it concerning itself. The present epigraph, which is a sort of pilgrim's record only, consists of six lines written in Nastā'līq characters. Of these, the two top lines are in Arabic prose, the two central ones constitute a couplet in Persian, while the last two lines are in Persian prose. The inscription does not mention the name of a king or the occasion for its engraving. The only information worth noticing in the record is the name and birth-place of a master calligraphist Muhammad Mā'sūm of Akbar's court who accompanied the Great Mughal in his excursions.

Muhammad Mā'sūm was a renowned calhgraphist who has been mentioned casually in several modern works. From the Ma'āthiru'l-Umara we learn that his full name was Mīr Muhammad Mā'sūm and poeties lappellation Nāmī. He was the son of Sayyid Safā'ī of Tīrmiz and was related on mother's side to Syyid Sher of Sabzwar and died in 1015 H (1606 AD) at Bhakkar where he had probably settled

The present inscription like many others is cut in an unconspicious position on a pilaster (facing east) adjoining the south-west corner tower in the outer verandal of the mausoleum, where its view is further obstructed by the jālī panel fixed in the bay of the gallery. This accounts in some measure for its remaining unnoticed so far.

My reading of the text is given below -

Plate XXXVII(b)

 $^{^{1}}$ For detailed account see C S R, Vol III

² Muntakhab ut Tanārīkh (Persian Text), pp 46 and E M H, Vol V, 200 287

³ According to the A'in i Albari, Albar led an expedition for the conquest of the Deccan in 1599 AD, and as usual Mir Mā'sūm accompanied his master—As Gwalior lay on the road to the Deccan, a halt must have been made at Gwalior which offered the calligraphist an opportunity to have this record engraved—It may have engraved without the Emperor's knowledge

TRANSLATION

- (1) "One who often talks of death (fears death),
- (2) "He is satisfied in this world

Verse

- (3) "Think for a while of the departed ones
- (4) "And by prayers please their souls
- (5) "Composed and written by Muhammad Mā'sūm of Bhakkar
- (6) "Which town he claims as his native place although his real home is Tirmiz, in the year 1008 (=A D 1599) [1007=A D 1598 (?)]"

THREE INSCRIPTIONS OF BENGAL

BY MAULAVI SHAMSUDDIN AHMAD, M 1 INDIAN MUSEUM, CALCUTTA

1 —Inscription from Hatkhola

In 1921, Mr K N Dikshit their Superintendent, Archeological Survey, Eastern Circle, procured an estampage of an Arabic inscription from a place called Hatkhola, eighteen miles to the south of Karimganj Railway station in the district of Sylhet—On investigation it transpired that the stone tablet bearing the inscription was originally discovered about half a century ago at Anair Haor in the Bhanga sub-division by a farmer while ploughing his land. It was subsequently removed to Hatkhola and fixed on the front wall of the local mosque

The epigraph records the crection of a mosque by Khurshīd Khān in the reign of Bārbak Shāh, and is dated the 5th Safar, 868 H (19th October 1463 AD) The mosque to which the inscription refers must have existed somewhere not far from Anair Haor, but no trace of it could be traced at present

The inscription is historically important as it throws some new light on the early expansion of Muslim rule in the north eastern border land by the independent kings of Bengal

The interesting point to be noticed in the study of this inscription is that it is the earhest dated record that has ever been discovered in Sylhet—the next dated record being that of Yūsuf Shāh which was found in the district by Dr J Wisc and edited by Blochmann some sixty-four years ago in the Journal of the Asiatic Society of Bengal² On the evidence of the latter inscription and in the absence of any other positive historical source, it was generally believed that Sylhet eame into

¹ The significance of this figure is still unsolved. I take it to be the engraver's mistake and am inclined to read it as 1007, *c, the date of the record may be taken as A H 1007 1008 (=A D 1598 1599)

² J A S B, 1873, p 277

the possession of the Mushim rulers at a date not earlier than the reign of Yūsuf Shūh. The discovery of the present epigraph however establishes the fact that the tract was conquered by the Mushims at an earlier date and not unlikely in 786 H (1384 AD), during the reign of Sikandar Shūh, as suggested by Blochmann, by defeating Guar Govinda the last king of Sylhet.

It is remarkable that Bāibak Shāh has been styled in the epigraph as 'M Mahl' as well as 'Sultān', as distinguished from the Tribem Inscription VII2 in which he has former title only Blochm in interpreted the term 'Mahk' used in the latter record in the following words: "To judge from the Trebem inscription published by me in this journal for 1870, p. 290, it would appear that Bārbak as prince was Governor of south western Bengal in 860, but the inscription styles him 'Mahk' not 'Sultān', from which it is clear that he was no rebel'." The above interpretation amounts, in so many words, to this, that a prince must rest content with the title of 'Mahk' so long as he is not vested with sovereign power. The explanation however holds good only partially in the case of the present epigraph which styles Bārbel Shāh as 'Mahl' and 'Sultān' alike, although he was de facto ruler of Bengal in 868 H. when the inscription ves written.

Another notable point to note here is that the blessing invocation estable also (may God perpetuate his kingdom) that generally follows the name of a reigning king on such occasions, is absent from this record

The inscription is incised in relicf on a stone tablet measuring across the carved face 12" > 27" and consists of one line. The language is Arabic. The style of writing is lughra which lacks artistic benuty.

The text of the inscription as deciphered by me is as follows ---

Plate XXXVIII(a)

قال الندى عليه السالم من ندى من عداً ندى الله تعالى قدراً في العادل ناولك شاء عامال في ومن الملك العادل ناولك شاء عامال في معتمود شاء عامال في المعالم معظم حرشده حال محليال دوا عالى(؟) في التعامس من شهر صفر في التعامس من شهر صفر في تمان و ، دين و ثمانماية

TRANSLATION

"The prophet has said, 'Whoever builds a mosque, God the Great builds for him a palace in heaven' (It is built) in the time of the just prince, Bīrbik hāh Sultān son of Mahmūd hāh Sultīn, by the exalted Khān Khurshīd Khān, the chief of the guard of the royal household, on the 5th of Safar, 868 H" (19th October 1463 AD)

2-3 —Inscriptions from Inchlabazar

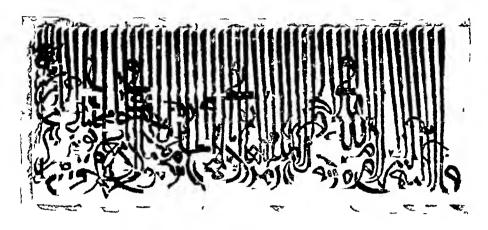
The estampages of two inscriptions that are being studied here were obtained by me, about a couple of years ago, from a ruined mosque at Inchlabazar in the district of Burdwan The epigraphs record the construction of a mosque by one Sayyīd Tāhir in the time of Aurangzeb in 1115 H (1703 A D₂)

¹ J A S B, 1873, p 281

² Ibid , 1870, p 290

³ Ibid , 1873, p 272

(a) Inscription of Barbak Shah from Hatkhola, Sylhet District



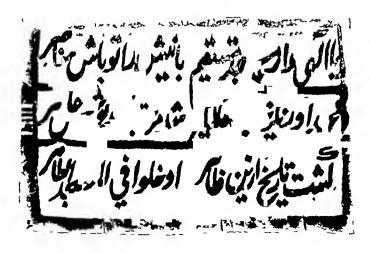
Scale 166

(b) On a ruined mosque at Inchla Bazar, Burdwan District



Scale 166

(c) Another inscription on the same mosque



Scale 2

Inchlabazar is a suburban town at a distance of about two miles to the east of the principal town of Burdwan which was once the residence of the famous Nūr Jahān, the royal consort of Jahāngīr It is situated on the south bank of a narrow stieam known as the Banka that flows through the city from west to east and divides it into southern and northern quarters. During the Mughal supremacy Inchlabazar seems to have been densely populated and was in a prosperous condition. There still stand innumerable shrines and sanctuaries which bear testimony to the extent of prosperity people had attained at that period. By the second half of the 19th century a virulent epidemic of fever broke out in Burdwan and carried off more than one-third of the population. The malady had a sweeping effect on the Inchlabazar side of the town where now can be seen heaps of brick-bats and dilapidated houses overgrown with rich herbage.

One of the two slabs containing inscriptions has been fixed on the front wall of the mosque just above the arched entrance to the prayer hall while the other one is built in the outer face of the southern wall. The sahent feature of the mosque is its peculiar form of curvilinear roof—a characteristic which is represented in the earlier architecture of Bengal. It is a square, rather low, brick structure of simple design with gently curving cornice. At each corner stands an octagonal pillar rising above the roof and terminating in a turret. The whole construction is surmounted by a single low dome. A similar type of architecture is to be seen in the notable Ellakhi tomb built at Pandua, Maldah, over the remains of the prosclyte King Jalālu'd-Dīn Muhammad Shīh of Bengal in the 15th century. This Ellakhi tomb is believed, as Sir John Marshall observes, to have served as a prototype on which several mosques in Bengal, were modelled in subsequent years and this Inchlabazar mosque may be counted as one of them

The sanctuary is in a very deplorable state of preservation — The roof and the walls being covered with vegetable growth, several cracks have appeared in them — If it is allowed to remain for some years more in this condition its destruction is inevitable

The two inscriptions are curved distinctly on separate slabs of black stone, measuring $25'' \times 10''$ and $18'' \times 11''$ respectively. The central panel of the inscription on the front wall is occupied by the Kalima in bold $Nas\underline{kh}$ characters, and the spaces on the right, left, and bottom are covered with two couplets in Persian containing the name of the donor. The epigraph on the south wall, on the other hand, comprises of three lines in verse, each line being separated from the other by a horizontal band, and records the chronogram of the mosque. The language is Persian and the letters are written in Nasta'liq characters of excellent style

My reading of the epigraphs is as follows -

2 -Inscription on the front wall

Plate XXXVIII(b)

اله الا الله محمد رسول الله Centre لا اله الا الله محمد رسول الله Right الدور ساه اورنگ رنه عادل Bottom بنای اس بنای عالی استش - اگر بهست سال و با دی اش کنسب

Left بنا رگو که سند طاهر استش ۱۱۱۵

¹ Bengal District Gazetteers, Burdwan, p 79

² Cambridge History of India, Vol III, p 603

TRANSLATION

"There is no God but Allah, Muhammad is His Prophet

"In the time of Shah Arrangzeb, the just, the construction of this high building has been made If any one commes the date and its founder, say it is Sovid Tahir 1115 H (1703 A D)."

3 -Inscription on the south wall

Plate XXXVIII(c)

TRANSLATION

"O God! Keep this mosque in perfect condition, and be helpful to its founder too. In the reign of Aurangren 'Alamgir, it has been completed through the efforts of the builder. Its date has been manifest from this (chronogram), المستدن الطاعر (enter the sicred mosque)"

It is to be noted here that the numerical value of the letter continued in the chronogram yields the date 1116 which corresponds with the date written in figures also, sideway in the inscription, whereas the former record has the date 1115 in figures only. The discreptiney may be explained by supposing that the epigraphs have been set up in the mo-que at different times, the former being one year earlier than the latter or the mistake may have crept in through the oversight of the senbe

A QUTB SH'III INSCRIPTION FROM PATANCHERU, MI DAK DISTRICT, HYDERABAD STATE

BY G. YAZDANI

Patancheru is a taluqu town in the Medik district of His Evalted Highness the Nizam's Demimons. It is situated on the Hyderibid Bidar road, some twenty miles to the north of the former. In the teath century AD Patincheru was an important centre of Jaina religion and the Arch eological Department, Hyderibad, has found there by excavation a large number of Jaina sculpture of considerable beauty and iconological importance. These images are now exhibited in the Sculpture Gallery of the Hyderabad Museum. At Patancheru there are also two domes, one of which bears an inscription on its southern gate.

The inscription records the building of a lofty vault by one Abdu'l Qadir cutitled Amin Khūn, during the reign of Sult in Ibrāhīm Qutb Shīh. The inscription also refers to an intam land and to a mosque with a prayer hall and enclosure, both apparently attached to the vault

The tomb bearing the inscription has a square base which measures 44 ft square externally rise to a height of 37 ft and above them the doine is built. The tomb has beautiful stucco work. Inside the dome there are five graves.

² Amin <u>Kh</u>ān was a great patron of Telugu literature and Professor Subba Rao of the Osmania University is now engaged in publishing a Telugu poem dedicated to Amin <u>Kh</u>ān The poem consists of three thousand lines and it is said that the poet has not used a single Sanskrit word therein



The inscription is carved on an arch shaped slab, measuring 5 ft 3 in at the base and 4 ft 6 in in height. The style of writing is <u>Thulth</u> of an intricate type and the language is Persian. I have deciphered the text as follows—

Plate XXXIX

وما توملقي الآ بالله العلى العادر

- Inne 1 بنای این گنده گردون مثال و اساس این عمارت عالی معدار در رمان بادشاه عالی معدار در رمان بادشاه عالی معدار در رمان بادشاه عالی الله عالی الله عالی بناه عالیت دستگاه گردون احتیاه الله الله
- Inne 2 حادم اهل ددب رسول الله الساطان ادن السلطان همایون اعظم انواهدم قطب شاه ما الله ملکه و ساطاده و اقاص علی العالمین درّه و عدله و احسانه O درودق الله عالمی و اسدمدان ورج [در] عبر قدوج
- Inne 3 مرب سلطان الاوليا امام العشاق و العوقاء قبلت الارض و السماء وثنس المحدودين ساله المعشوفين شاه صحى الدون ادو صحمة ساله عند القادر المحسودين الله سندى المحدودين الله تعالى عده استعانت يافت
- المادر مسمى دودد العادر المحاطب نامندهان قریسى العادري مردد ممرت مرد مرد مرد ولا المام والمام الانام الدام شا [8] محمد العادري الملائي ملعة مصرت مرسد الانام شدم الراهنم المستور وحدرم ساة حي محمد فادري قدس سرهما در ناريج سنة سب ر بدون و بدونا [8]
- Time 3 من الهجود المصطهونة على المصل الصّلوة و السلا [م و] اكمل البحثاب بكمال سعى بانمام و احتيام رسانده اميد وائن و رحاء صادق حيانسب كه حق سنحا [نه] و يعالى
- 6 Line ه حلّ حلاله و عم دواله وعطّم ساده اس گدد عالى اساس را او حوادت رورگار در معط را الله و عمل ماله دارد دملة وحودة و كرصه آمدس رتّ العالمدس
- Inne 7 بعدالت الله تعالى و مده اشعال حصوب سلطان الاولنا وصي الله عدة و وصاة هم در ومدن الله عدة و وصاة هم در ومدن العام گذات مذكور مستعد و جماعتجانة و ۱۵۰ دنوارى گود مستعد مددور كودة سنگ سنگنى دسته نمام شد الى عمارت مذكور در تاريخ ماة حمالتى الاول دور سنة اربع نمايني بسعمالة هجرية
- 1 احتناء is somewhat unusual here The correct word would have been مرم, but as it does not rhyme with مال and المستاع, the author has ventured to use the verbal form احتناء

² The engraver has added this word by mistake

مصطورته علده السالم رضم أدل الله العدد العقدر الحقدر الوقدر عددانقادر المحاط ، فامنى حال المشدور بشنجمدل (؟) بن شدم برے بن سدم همايون بن قاصى خواجن بن مقتدر العلما قاصى اصحد (ر) بن الدحاء ملحا قاصى قطب بانا العرشى المقادري ارادهم المحادهم اسمام حالط حال و فاصلحان و عدد العلى و عدد الكريم و شدم الواهدم ()

Line 8

TRANSLATION

"And my gindince is from no one but from God the High and Poverful

The building of this heavenly vault and the foundation of this left, edifice (happened) during the reign of His Exalted Majesty the refuge of the world the po or sor of imperial dignity and divine authority, the shadow of God the servant of the family of the apo the of God (Muhammad) the Sultin son of Sultin, the auspicious the great Thriling Qu'b Shith may God preser whis king dom and sovereignty and extend to the people of the world his benevolence, justice and bounty! And by the grace of God Maughts, and by the help of the traumph int soul of Mis Holmes, the prince of saints, the chief of divines and god loving persons, the arts of the earth and heaven, the most admired of the beautiful, and the chief of the heloved Snih Muhin'd Din Abn Muhimmid Savvid 'Abdu'l Qudir al Hasani al Hus uni al Jilim in ix God be ple is d with him, the humble and lov k (servant) called 'Abdu'l Qadir and cutitled is Amin Khan Quru bi al Qadiri the disciple of His Grace the pivot of mankind, "hall Muhammad al Qadra el Mult ma the succes or of the Grace, the leader of mankind, Sharth Ibrilian alias Wat hdum Shilip Muhemman Qidiri may God - me tify the secrets of both of them after having exerted himself to the full completed and himshed (this building) in the year 976 II (1558 AD) from the ligra of the chosen prophet (Muhammid). may the peace of God and His most perfect blessings be upon him ! It is carnestly hoped and smeerely believed that God the Holy and Minighty, Whose glory is resplendent. Whose bounts is universal and Whose authority is sublime, will keep this lofty vanil under His protection and care against the vicissitudes of time-through His bounty, benevolence and kindness O Cherisher of the universe By the grace of Almighty God, by the help of the spiritual devotion of His Holiness, the prince of saints (Shail h Muhin'd Din Abdu'l Qudir), may God be pleased with him, and by his (Shaikh 'Abdu'l Qidir's) inspiration in the au am land of the above mentioned vault a mosque with praver hall and an enclosure round the same mosque were also built of solid The latter building was completed in the month of lumada I, Snakur sar 981, of the higra of the Chosen Prophet-may peace be upon him! (September, 1583 AD) This inscription set up by the humble, lowly and insignificant servant. Abdu'l Qadir, entitled Amin Khan and known as Shaikh Mivau, son of haikh Bare, son of haikh Humavan, son of Quzi Khvajan, son of the pride of scholars, Qāzī Ainjad, son of the chief of the holy men Qūzī Qutb Bābā, al-Qarshi, al Qidiri was corrected by the noble descendants of the latter (1 c, progeny of the forbears of 'Abdu'l-Qādır), whose names are, Khattat Khān, Fāzil Khān, 'Abdu'l 'Alī, 'Abdu'l Karīm and Shaikh Ibrāhīm"

INDEX

| | Page | Page |
|--|----------|--|
| Α | | 'Aınu'llāh 30, 31 |
| ' Abbīsgarh | 20 | Ajanta Caves 20, 33 |
| 'Abdu'l 'Ah | 61, 62 | Ajanta Ghāt 33 |
| 'Abdu'lla Qutb Shāh | 22, 25 | Ākhand Darwāza |
| 'Abdu'l Hamīd, author of Bādshāh Namā | 20 | Akbar the Great 56 |
| Abdul Haq, Maulana, Head of the Urdu | | 'Ālam Khān 14 |
| Department, Osmania University | 50, 51 | 'Alau'd Din, Ahmad Shah al Baihmani 35, 36 |
| 'Abdu'l Karīm | 61, 62 | 'Alı, son in law of the Prophet 7, 17, 18, 19, 28, 29, |
| 'Abdu'l Latif | 47 | 38, 40, 43, 44, 45 |
| 'Abdu'l Qādır (Shaikh Muhīu'd Din), saint | | 'Alı 'Ādıl Shāh 4, 6, 7, 8, 15, 16 |
| · | , 61, 62 | 'Ah 'Ādıl Shāh II 13 |
| 'Abdu'l Qādır, entitled Amīn Khīn and | ,, | 'Alı Barıd, of Bıdar 40, 45 |
| · | , 61, 62 | 'Ali Burj, Mudgal Fort |
| 'Abdu'r Rahmān | 42 | 'Āh Jāh Kotla (at Hyderabad) 27, 29, 30 |
| Abu'l Fazl | 54 | 'Alī Rīga <u>Kh</u> ān 24 |
| Abu'l Mahāmid, Ahmad Shāh | 51 | Allahabād, Hindustanī Academy of |
| Abu'l Mujihid, Muhammad bin Tughluq | 01 | Allāh Dost, Sayyıd Shāh 26 |
| Shih | 3 | Amba Das Rao, Mechanic, Muslim Epi |
| Abu'l Muzaffar, 'Alī 'Ādıl Shāh | 8, 15 | graphist's Office 49 |
| Abu'l Muziffar, 'Alāu'd Dunya wad Din | ٠, ٠, | Amın <u>Kh</u> īn 10, 60 |
| Ahmad Shāh, son of Ahmad Shāh al | | Ammu'i Mulk |
| Baihmani | 36 | Amır Jumla |
| Abu'l Muzaffar, Ibrahım 'Ādıl Shāh | 10, 11 | Amir Stylid 31 |
| Abu'l Muzaffar Muhiu'd Din, Muhammad | · | Anād, near the Ajanta Ghāt 33 |
| Aurangzeb | 21 | Anair Haor 57 |
| Abu'l Muzaffar, Shāh 'Alı 'Adıl Shāh Ghāzī | 6 | Aqsa, Masjid, (of Jerusalem) 36 |
| Abu'l Muzaffar Tughluq Shāh | 2 | Asad, Sayvid Mīr Jā'far |
| Abu'l Qīsım <u>Kh</u> īn | 13 | Asadu llāh, 'the tiger of God', title borne |
| Abū Saʻıd | 21 | by 'Alī 44 |
| Abu'z Zafar, Muhammad Aurangzeb | 23 | Asīr Fort 23, 24 |
| 'Ādīl Klīān III | 14 | 'Attār, poet 45 |
| 'Ādil Shīhi Court | 7 | Aurangabīd 33 |
| 'Ādıl Shāh Fārūqī | 14 | Aurangzeb, 'Ālamgīr Shāh 20, 21, 23, 34, 35, 36, 42, |
| 'Ādīl Shāhī history | 13 | 58, 60 |
| 'Ādīl Shāhī Kings | 4, 13 | Azhdaha Paikar,a Mughal gun on Müsa Burj, |
| 'Ādīl Shāhī (period) | 13 | Golconda 23 |
| 'Adn Tayyıb | 39 | |
| Afzal Ganj Bridge, Hyderabad | 25 | В |
| Ahmad I, Nızām Shāh | 43 | |
| Ahmadnagar 4, 7, 20, 21, 36, 37, 38, 39, 40, | 42, 43 | Rādshah Nāmā of 'Abdu'l Hamīd 20 |
| Ahmad Shah I, son of Muhammad Shah | 50, 51 | Bahādur Shāh, of Gujarāt 46, 51 |
| Ahmad Shāh II, of Gujarīt | 50 | Bahāu'd Dın College, Jūnagadh 49 |
| Alisanabid, (name given to Gulbarga by | 1 | Baihmanī Kings 1, 4, 15, 36 |
| Bamihani Kings) | | Baitālbari Darwāza 20, 21 |
| Ā'īn ı Albarī | 56 | Ballam Burj 7 |

| | Page | | PAGE |
|---|----------------|--|----------------|
| Bammanı Darwaza | 23 | Chhabra, Dr B Ch | 48 |
| Banka Stream | 59 | Commissariat, Prof of Bahau'd Din College, | |
| Bank'i Meana Bank'i pūr, in Dharwar (Bunkāpūr a M | u | Junagarh | 49 |
| ghal Mint) | 16, 17 | • | |
| Bīra Imām Kotla, at Ahmadnager | 39 | D | |
| Barani | 1, 3, 49 | D | |
| Barbak Shili | 57, 58 | Da'ıra 'Arz Begī (Hyderabad) | 24 |
| Basatınu's Salātīn | 4,8 | Darush Shifa, Hyderabad City | 25, 26 |
| Begam's Mosque (Hyderabad), inscription | on 26 | Daulatabād Dellu | 1, 33 52 |
| Begär | 54 | Deogr | 14 |
| Bengal, Kings of | 57 | Deopattan (Sultanpür) | 48 |
| Bengal, Asiatic Society of | 57 | Dhameshyar Mahadeva | 54 |
| Bengal, District Gazetteer | 59 | Dhârŭr | 20 |
| Bhanga | 57 | Dhärwir | 16 |
| Bhakkar | 56, 57 | Dhum (Dhum Pawaya), also known as | |
| Blingal Barva (Birya), Gate of Surat | 45 | Dhamesvar | 54 |
| Bhavabhuti, author of Malti Madhara | 52 | Dil shit, K N | 57 |
| Bhilse inscription | 54 | Dilîvar <u>Kh</u> ān 7, 8 | , 10, 18 |
| Bibi khadija inscription on the tomb of | 30, 31 | Dındar <u>Kh</u> an | 16 |
| | 5, 36, 40, 60 | Dıyanat <u>Kh</u> an | 15 |
| Bular District, new inscriptions from | 35, 36 | Dornhalli, inscription from Mosque of | 28 |
| Виррит | 4, 7, 15 | Dūdya Talīb | 20 |
| Birsimha Deo of Orehha, Bundela Raja | 54 | Dushman Kob, a gun on the Sampolia Burj, | |
| Blochmann | 57, 58 | Golconda | 23, 24 |
| Bombay Presidency, Inscriptions | 36, 47 | | |
| | 3, 36, 46, 47 | | |
| Bukka I, the raja of Vijayanagar | 15 | E | |
| Burdwan, district of, | 58, 59 | Eklakhı fomb, at Pandua, Malda | 59 |
| Burhân | 3 | | |
| Burhān Beg | 34 | | |
| Burhänpür | 33 | F | |
| Burhān Lihār Sīfiri | 3 | Fırdāpür | 33 |
| Bu Tıhár | 3 | Farh Bakhsh Gardens, | 37 |
| | | Fath 1 Jang Bury (bastion of victory) | 15 |
| | | Fath 1 Rathbar (a gun on Pētla Burg, Gol | - |
| С | | conda) | 23 |
| Cambridge (History of India) | 4, 8, 50, 59 | Fāzīl <u>Kh</u> ān | 61, 62 |
| Catalogue of Coins, in the Indian Muse by Nelson Wright | | Fırıshta 14 Fıröz Sıâlı Baıhmanī . | , 20, 37 15 |
| Catalogue of Guyarat Coins, in the Prince Wales Museum, Bombay | of | _ | |
| Ohidarghat Darwaza, (Hyderabad City) | 50 94 95 90 | G | |
| Chakravarti, Dr N P | 24, 25, 26 | | |
| Olinlukiyan dynasta | 49 | Gaur Govinda (last king of Sylhet) | 58 |
| Obninbauer | 1 | Ghagan Mahall | 19 |
| Chandāpūr | 46 | Ghatotkach (Jinjala) Caves | 20 |
| Chândnī Chabūtra (Kalyānī Fort) | 36 | 1 | 1, 2, 3,8 |
| Chingiz Khān | 8 | Ghassāluārī, inscription in (Hyderabad | |
| CELTURAL COLUMN | 46, 47 | City) | 30 |

INDEX 65

| Pa | (GE | | PAG |
|--|----------------|--|-----------|
| Golconda 7, 21, 23, 27, 29, | 31 | K | |
| Goleonda Tombs | 21 | Ladona | 4 |
| Gujarāt, an old Urdu inscription of Ahmad | l | Kadigaon | 4: |
| ** | 50 | Kākatīya Kingdom | 14 |
| Gulbarga (old name Ahsanabid, given by | - 1 | Kālı Masjid | 3 |
| | 36 | Kälı Qabr (Hvderabad City) | 2 |
| Gwalior State, Inscriptions from 52— | | Kalyānı (or Kalyāna) | 1-1 |
| | ~ | Kalyāni Fort | —l4, l |
| ** | | | t, 5, 6, |
| Н | | Kaiad (Satāia District), Jāmi Masjid at | 45, 4 |
| Haidar, the title of 'Ali, son in law of Pro | | Karımu d Din, son of 'Ālı | 1 |
| phet Muliaminad | 17 | Kātı Daiwāza | 10 |
| Haig | 8 | Kauthar, I ountain of Paradisc | 1 |
| Hājī Kamāl | 25 | Khalilu'llalı (Prophet Abraham) | 13 |
| Häji Nuhammad laqı, son of Häji Nuham | | <u>Kh</u> īnde <u>sh</u> | 14 |
| mad Husam Quhpiya 25, 2 | 26 | Kharwandı Gate (at Ahmadnagar) | 4. |
| | 15 | khattāt khin | 61 63 |
| | 34 | Khadija Khānam, daughter of Malik Muham | |
| | 21 | mad | 29 |
| | 57 | <u>kh</u> avāss <u>kh</u> ān | 1: |
| | 56 | Khurshid Khān | 57, 5 |
| Hazrat Yû qûb s Dargâh | 1 | Khvāja Husam, entitled Ni'mat khān, son | 01, 0 |
| | 16 | of Khw ija Jalālu'd Dinas Samnānī | 37, 3 |
| | 50 | Khyāja Muhammad Ahmad Sahib, Curator, | 01, 0 |
| Husainī Buri 6, 5 | - i | Hyderabad Museum | 21, 3 |
| Hyderabad City 24, 25, 26, 27, 29, 30, 3 | | Klivaja ' Uthmān | 36 |
| | 18 | — . · | 7, 29, 30 |
| Hyderabad State I, 33, 3 | - 1 | Kôtla of Bāra Imām (at Ahmadnagar) | 3: |
| 2,07,0 | , | Krishna (river) | 14, 10 |
| I | | | 11, 1 |
| | | | |
| | 26 | L | |
| [brahīm 'Ādīl Shāh II 4, 8, 10, 11, 15, 1 | . 1 | Lashkai | |
| | 18 | I utfu llah, a calligraphist of the court of | 5 |
| 'Imādu'l Vinik 46, 4 | 1 7 | Abdu ll'ih Quth Shih | 22 |
| Inchlabazār (Burdwān District) 58, ' | 59 | 40di ital 6060 21 di | 21 |
| (skandarabād (Sil andrabād) 52, i | 53 | | |
| | ı | M | |
| J | | Vlaohlili Kamān, (Hyderabad City) | 21 |
| Tite a Markal I marana | | Machhi Talāb (11sh pond) | 27 20 |
| Jahangir, Ninghal I mperor 54, 8 | • | Mahadeva, temple of, | 20 |
| 7 | 13 | | =: |
| Jalālu'd Din Muhammad Shāh, King of | . [| Maharaja Sendia | 56 |
| 8 | 59 j | Mahdı Khin, inscription on tomb of, | 3(|
| , | 19 | Mahmud Shah III, son of Latif Shah, son | =0 == |
| 1 | 10 | of Muzaffar Shāh II of Gujarāt | 50, 51 |
| | 51 | Mahmud Shah Baihmani | 20 |
| | 20 | Mahmūd Shāh Sulţān | 51, 5 |
| | 20 | Malık İkhtıyaru'd Dın Shahın Sultanı | 1, 5 |
| Jūnagarh | 18 | Malık İsmī'ıl Malıku' <u>sh</u> Sharq | 7, 8 |
| | • | | |

| | Paar | | Pagi |
|---|----------|---|--------|
| Malik dald | 51 | Muhammad the calligraphs tof Implied | |
| Malil Mubin | 19 | Mull's tomb | 17 |
| Malik N7 ib | 11 | Muhammad the Apo theol God (Prophet) | |
| Malil Sayvid Muhammad Muhard Viz of | | 1 > 10 11 25 28 29 30, 15, 38 | |
| Sult înpăr | 15 | 12, 13 13 55, | 60, 62 |
| Malik Tajn'd Danlat wad Din Malamid | 49 | Mulicininad Qult Quth Shith founder of the | |
| Malika sh Sharq Mahl Sadra'd Dla | 6 7 | | 26 27 |
| Maltī Madhı a | 52 | Muhammad Riva, ron of Luffu IIs Per | 50 |
| Mangalwir Gate (at Ahmadn Car) | 17 | Muhammad Shih ton of Ahmad Shah of | |
| Mangat Burj | 5, 7 | Conjurat | 51 |
| Matuti Broli | 20 | Muliaminal Shak Bulimant | 1; |
| Marshall Sir John | 59 | Muntithibet Lawirsh | 56 |
| Ma,athir i llamgiri | 23 | Murghid Qulf, son of Qasim Pre | 27 |
| Ma,uthīru i Umara | 78 | Murtara title of All con in law of the | |
| Mathra Das son of Pamil | 23 24 | Prophet | 37 |
| Maulana Abdul Haq Sahib, D. Lit, Chair | | | 20 17 |
| man, Department of Urdu Osmania | | Mű a burj | 2, |
| University | 50 51 | Müss Klein | 22 |
| Manfana Imam Unhammad Shamsu d | | Musi (river) | 25 |
| Dunya wad Din son of Maulaur Sr'du d | | Maratlar Sich I | 50-51 |
| Din an Nu mint al Ahsunahidi | 31, | Murifar Shih II | i()5} |
| Mecca Masjid, (Hyderalid City) | 26 | Muraffar Sheh III | 46 |
| Mecor Unspid (*) of Thibpur | 10 | | |
| Mn Gluyā <u>th</u> u'd Dm's tomb | 17 | й | |
| Mir 'Iniyatu'llâlı of Ma <u>sh</u> had | 11 | | |
| Mir la Di ira (Hyderahad City) | 30 | Sign King) | 12 |
| Mir Muhammad Misum of Bhallar | (po ti | Series cription (in Kalvant Fort) | 1 |
| cal appellation Vimi) | 56, 57 | Na, ib Glathat (D pury toy (mor), | 5 7 |
| No Savvid Ali Astrobidi the Shull of | | N ando | 41, |
| Awand | 10, 11 | Varuer | 52 |
| Mıy5n Va <u>kh</u> dûm | 313 | Nubul (Suburb of Bular) | ,, |
| Mry in Vi <u>sh</u> lanscription on Voque of, | 28 | Via di Mir Muhammed Her him Khim | 1 |
| Monetr Q M (Archicological Supility | | Nau des of Ivalvant | 1 |
| Western Cucle) | 36 39 | N m Dr M, 30, 57, 18 41, | 45, 47 |
| Morai | 77 | Ni mat Ish in, | 37 |
| Mubiral Shih I and Ikm. | 11 | Nevi mand Men | 10, 11 |
| Mubiral Sheh Khalff In cription of | រុប | Norm of Surkhab, | 17 |
| Mudgal (or Mudugal) | 1114 | Sizan Shahi King | 4, 43 |
| Mughalpüri (Hyderibid (its) | 26, 27 | No a mid Din Instarrin of Alber's Court | |
| Muhammad Add Shah 12 1 | , 15, 15 | Nur Bibl | 14 15 |
| Muhammad M I al lil li er son of Hamālu d | | var lahin | 59 |
| Din Husam | 26 | Nusrat Bek | 41) |
| Muhammad al Hā <u>sh</u> um | \$6 | | |
| Muhammad al Husaim | 11 | О | |
| Muhammad 'Ah | 7 | Orchha | 54 |
| Muhammad lun Tu <u>ch</u> luq | 1, , | | |
| Muhammad Husun | 18, 19 | P | |
| Muhammad Husun, an Arab mechanic and | | | |
| eun mal er | 23 | Padmāvatī, | 52 |
| Muhammad Mā'sām, master calligraphist of | | Parmaras (Kings of the 10th century A. D.), | 53 |
| Akbar's Court | 56, 57 | Parents, a river in Gwahor State, | 52 |

| | PACI | PAGE |
|--|--|--|
| Т | | v |
| Tabriz Taihmīsp <u>ixh</u> īn Mosque (Hyderabad City), Tīju'd Din (Mahl), Tahl ota, Taltam I ort, Tarīth i I irô- Shahī Tirmiz Toh Masjul, Tibeni Inscription, Fughluq Kings | 18 25 49, 50 15 20 21 1, 3 49 57 22 | Variable Bharat (a Hindi Monthly from Calcutta), 52 Varia of the Kingdom Amir Jumla, 10 Vijavanskar 14 15, 16 W Warankal 1 Week, D. J., 57 |
| Inghluq Chah the Sult in | | Y |
| Tungabhadra, | 11 16 | \(\frac{1}{2}\) d \(\text{to D}\) \(\text{ro Pt.}\) \(\text{1.11 20, 21, 13, 35, 30 } \(\text{to 40, 60}\) \(\text{Pt.}\) \(\text{to 1}\), \(\text{77, 58}\) |
| U | | , |
| Ulugh <u>Kh</u> in, | 1(| 2 |
| Unim Dawälhina (Hyderabad City), | <u>.</u> .* | Z:1r, |

FIVE NEW INSCRIPTIONS FROM THE BIDAR DISTRICT

By G YAZDANI

The late Mr Sultan 'Alı Faruqı, Superintendent of Bidar Monuments, whose untimely death has caused a great loss to the Archæological Department of Hyderabad State, sent me inked rubbings of five inscriptions for decipherment last year. One of these belongs to the reign of 'Alī Barīd, the third ruler of the dynasty, whose administration lasted from 1542 to 1579 AD and who was the first to assume the title of king. The inscription is carved on the masonry of a sluice of the Kamthāna tank, which was the chief source of the supply of water to Bidar City during its palmy days. The inscription is a kind of warning against the overflow of the water of the tank, which might have caused a breach in the embankment. The sluice on which the inscription is carved was apparently constructed to discharge the surplus water and thus to minimise the danger of a breach. The inscription mentions the name of Ā'zam Mansūr Khān as the builder of the embankment, but as the names of the dignitaries of Barīd Shāhī. Court are not preserved in any contemporary record the name of Mansūr Khān is not known to the historian.

The language of the inscription is Marathi and its text has been deciphered for me by Mr R M Joshi, MA, who has succeeded Mr Sultan 'Ali Faruqi as Superintendent of Bidar Monuments

TEXT Plate I(a)

- 1 चड कोळा करिता होजाचा तुब नुकसान जा
- 2 का होता हजरत बरिंद शाहाने अजम मनसुर खां
- 3 નાचે કાર્તિ તુવ बाधવિઝા पाणि उचऊन नेतां ही
- 4 ગાસ મગરત ત્રાફે ऐસે ન વાર્યો માફે મોકરમ સ
- 5 न सवा समानिन सुहुर सन तिसा सबैन व
- 6 तिसा मेथा

TRANSLITERATION

- 1 Chanda Kolī karıtân houjāchā tumba nukasīna jā
- 2 Lā hotā Hajarata Barida Shā Hāne Ajama-mana Sura Khân
- 3 Nāche hâtın tumba bândhavılâ pânı uchalun netân hau
- 4 Jâs majarata âhe aisc na karane mâhe Moharam sa
- 5 Na sabâ samânın suhuru sana tısâ sabaına va
- 6 Tısâ meyâ

TRANSLATION

The bund of the reservoir built for the accumulation of residual water was damaged It was constructed by Hadrat Barīd Shāh through Ā'zam Mansūr Khān If water is carried over the bund, there is likelihood of its being damaged. None should do 50.

The month of Muharram in the year 87 (Hijri) corresponding with Shahur San 979 (1579 AD)

Another of these five inscriptions contains the name of 'Alī Barīd, but here he is probably the second king of this name, who ruled from 1010 to 1018 H, for the date given at the end of the inscription is <u>Shahūr San</u> 1001 which corresponds with 1010 H. The inscription is carved on a tablet which was found in clearing the debris from one of the old gateways of the Bidar Fort, which was originally styled the Sukla Tiratha Gate. The inscriptional tablet is now preserved in the Archieological Museum of the Bidar Fort. The tablet measures 1 ft 4 in by 10 in

The inscription consists of five lines and the language is Marathi. The text has been deciplered by Mr R M Joshi

TEXT Plate I(b)

- १ पड क्रोटा नजदिक दग्वाजा सुकल तीग्य
- र कार किर्दि कासीस वरीद स्याह पडिले
- ३ होते बादज वो कारकीर्द हजरत
- ४ अली बरोद स्माह वाधीले हवाले
- प्र नरसी<mark>राम सहूर सन इहदे</mark> अलफ

TRANSLITERATION

- 1 Pada Kotá najadika darawájá Sukala tiratha,
- 2 Kâra kirdi Kasıma Barîda Syâha padile
- 3 Hote bâdaja vo kârakirdi Hajarata
- 4 Ah Barida Syâh Bândhile hawâle
- 5 Narsorâma suhura sana Îhade Alafa

TRANSLATION

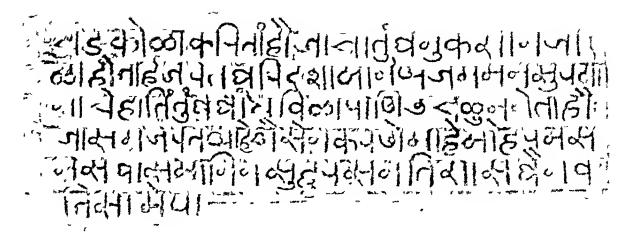
- 1 The 'Sukla Tirtha Gate, in the vicinity of Padakota,
- 2 Collapsed during the reign of Qasim Barid Shah
- 3 Later on in the reign of Hadrat
- 4 'Alī Barīd Shāh the same was reconstructed under the charge of
- 5 Narsoram in the Shahur San 1001 (1601 AD)

The third and fourth inscriptions of this set are from a well at Āshtūr which was built by a royal officer named Jagapat Rão during the reign of Mirza Wali Amīr Birīd in 1018 H. The well is of considerable dimensions and it has steps of masonry which has been finely dressed. The name of Mirza Wali Amīr Birīd as the eighth ruler of the dynasty is also mentioned by Firishta, but Haig in the Cambridge History of India (Vol. III, p. 709) has given 'Alī Barīd Shāh as the title of the eighth king. The source of Haig's information is not known, but the name of the eighth Barīdī hing who ruled from 1018 H is also given by the author of Basātīnu-s-Salātīn² and

¹ Firistu, Persian text (Bombay lithograph), Vol II, pp 348 49

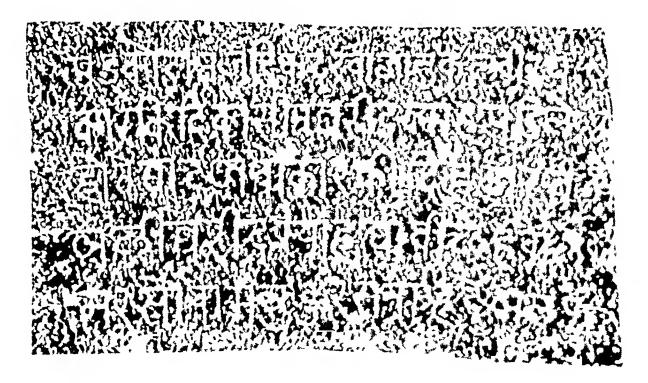
² Basātīn, Hyderabad lithograph, p 273

(a) Inscription of Antibour bear k miles (P.)



~ 11 I

(b) Inscription of Ali Band from the Balar Lock





it is Mirza Wali Amir Barid, the same as given by Firishta and mentioned in these two inscriptions

One of these two epigraphs is in Persian and the other in Marithi. The Persian record consists of a single line which is written in <u>Thulth</u> characters of a beautiful type. I have deciphered the text as follows—

Plate II(a)

دادی، ایس هاه در دور مصرب سلدمال هاه امدروا ولی امیر دوید شاه هده الله مامانه العدد حکدور دس درجال یکیدو دولدی مده ۱۰۱۸ ⊙

'I RANSLATION

The builder of this well, during the reign of His Majesty with Solomon's glory, Amirza Wali Amir Barid Shāh, may God perpetuate his sovereignty, was the servant of the state, Jagat Rão, the son of Banchāhkhandū In the year 1018 H (1609 AD)

The Marathi record has been deciphered by Mr R M Joshi, MA, whose reading of the text is given below-

LEXT

Plate II(b)

- l अज सळतनत स्र±तान अह
- 2 सट गांच वहमनि वाजट हुसायुन
- 3 શ્રુલારમ વરીદ गाहा श्राठवि પિઢી
- 4 श्रमीर वरिंद ग्राह्मचि पादगाही
- ठं याचा फर्जेंट जगपति रोव दीकती वि
- 6 हीरी वारीविं चीरस वाधविक्रि
- 7 असे गुहुर मन अभर अकफ
- 8 याचि हिद्वि वैरिज १०१० ग
- 9 की १५३१ माभ्यनाम सवलार

TRANSLITERATION

- 1 Aja Salatanata Sulatina aha
- 2 Mada Shāha Bahamanı bājada Humāyūna
- 3 Akarāma Barīda Shaha āthavin pidhi
- 4 Amīr Barida shāhāchi pāda Shahi

- 5 Yāchā farjanda Jagapatīrao Doulatī vi
- 6 Hīrī barınvı chouras bandhavılı
- 7 Ase Shuhura Sana ashar alafa
- 8 Yāchihindavi berija 1010 'Sa
- 9 Ke 1531 Sāmya nāma Sanvatsara

TRANSLATION

During the period of the reign of the dynasty of Ahmad Shāh Baihmani, after whom there was Humāyūn Akram Barīd Shāh, and in the eighth generation there was Amīr Barīd, his son¹ Jagapatī Rāo Daulatī constructed a well with steps, the Shahūr year was 'ashare alaf totalhing 1010, the Saka year is 1531 cyclic year Sāmya (Saumya)

The fifth inscription of the set is from a mosque at Gornalli, a village some three miles off Bidar. This inscription also mentions the name of Amir Barid Shāh as the reigning king in 1019 H, thus confirming the information contained in the two epigraphs of the well at Āshtūr. The style of writing is Thulth of an elegant type and the inscription consists of four lines, each arranged in a panel. The upper two panels contain the Bismillah and the Islamic creed, while the lower two contain a record mentioning the building of a mosque by Khvaja Bostān in 1019 H, during the reign of Amīr Barīd Shāh II

I have deciphered the text as follows-

الله الرحم الرحدم الله الرحم الرحدم الله الرحم الرحدم الرحدم الرحدم الله الا الله صحمد رسول الله الا الله صحمد رسول الله الله الله صحمد رسول الله المستعد عي رحمال السلطاني احمير دريد ساه الاني و بانيء انن مستعد حواحة دوسال سدة ١٠١٩ كدنه احمد (٢)

TRANSLATION

In the name of God the Merciful and Compassionate!

"There is no god but God and Muhammad is the apostle of God"

This mosque was built during the sovereignty of Amīr Barīd Shāh II, and the builder of this mosque was Khvaja Bostān in 1019 H (1610 AD)

¹ The Marathi record is only a version of the Persian text, but the translator has committed a serious blunder by mentioning Jagapati Rão as the son of King Amir Barid. In the Persian text the name of Jagapati Rão s father is mentioned as Banchāh Khandū, which seems to le correct

The mosque at Gornalli is a small building, consisting of a single room with three arched openings towards the Γ_{nst}

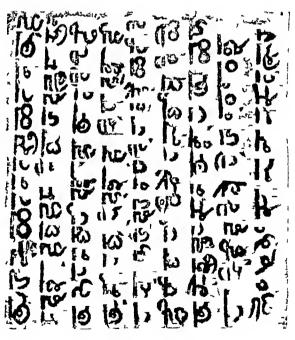
SCALE 166

Inscription of Mirza Walı Barıd from Ashtur, Bidar



(b) Marathi version of a

SCALE 166



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INSCRIPTION OF SULTĀN BALBAN FROM BAYANA, BHARATPUR STATE

BY G YAZDAMI

In January, 1939, Dr N P Chakravarti, Government Epigraphist for India, kindly sent me the inked rubbing of an inscription, now preserved in the Sanskrit School, attached to the temple of Goculchandramājī at Kāman, Bharatpur State—The inscriptional tablet¹ is stated to have come out of a well in the neighbourhood when it was re everwated by the Goswami Ballabhāchārva, the family preceptor of the rajas of Bharatpur and the custodian of Goculchandramājī's temple—The inscription is in Persian prose and consists of ten lines—The script is Naskh of a heavy style, such as was in vogue in India in the 13th century AD during the rule of the early Sultāns of Delhi

The inscription records the clearance and re-digging of a well during the reign of Ghiyā-thu'd-Din Balban and the governorship of Nusrat Khān, the fief-holder of Bayana. The name of Nusrat Khān is not mentioned among the dignitaries of Balban's court in contemporary histories, but it occurs in the chronicles of 'Alāu'd-Din Khaljā's reign as that of his numster. The fief of Bayana owing to its vicinity to Delhi was a special prize awarded to those nobles only who had rendered most loyal service to the king. The fact mentioned in the inscription that Nusrat Khān held the fief of Bayana shows that he was one of the distinguished nobles during the reign of Balban as well

The inscriptional tablet on its back bears a Sinskrit inscription which is being deephered by Dr N P Chakravarti and will be published in the Epigraphia Indica in due course. I have deciphered the Persian text as follows—

Plate III(a)

يسم الله الرحم الرحام

¹ The inscriptional tablet measures 2 ft by 1 ft 9 in

² Tarīlh : Fīroz Shahī by Z Barnı (Bibl Ind.), p 240

In the later writings, particularly in the legends on coins, instead of the word the word has been used

EPIGRAPHIA INDO-MOSLEMICA

حال معطع حطهٔ بدانه دام علاه و کت اعدا ه از دست بده صعده، انواعدم انوبکر نوسدروان دام . . کدنه . وی الداریج المدکور

TRANSLATION

In the name of God the most Merciful and Compassionate!

The clearance of the well which was built one hundre l and fifty years ago, and afterwards during the regime of Muhammad II iji (2) was choked, and filled up with stones and the people suffered thereby, commenced on the first of the auspielous month of Ramadān in the year 669 H (Monday, 15th June, 1271 AD) and was completed by the end of the same month During the reign of the lord of the world, the king of mankind, Ghiyāthu'd-Dunya wad-D'n (the refuge of the faith and state), the shadow of God in all the worlds, may God perpetuate his kingdom, and during the regime of the evalted Khān, the Malik (Prince) of the Maliks of the East, Nusrat Khān, the fief-holder of Bayana, may God preserve his dignity and prostrate his enemies, through the effort of the humble servant, Ibrāhīm Abū Bakr Nauslīrwān preserve Written on the above date God is the best Knower End

INSCRIPTION OF GHIYĂTHU'D-DÎN TUGHLUQ FROM ASRAWA KIIURD NEAR ALLAHABAD -

By G YAZDANI

An inked rubbing of this inscription was kindly sent to me for decipherment by Dr K A A Ansari, Assistant Engineer, Northern Circle, who also sent me a note on the epigraph which had been compiled by Maulavi Ashraf Husain Sahib According to the Maulavi Sahib's note the inscriptional tablet is lying near a plastered tomb at Asrawa Khurd, a village some ten miles from Allahabad The tomb is locally known as the mapbara (sepulchre) of Sipāh Sālār-i-Ā'zam 'Abdu'l-Laṭīf Sa'īd The inscription does not contain the name of this Sipāh Sālār and apparently it has no connection with the tomb by which it is lying, and belongs to some other monument, which may have been a religious or secular building

The inscriptional tablet is of Chunar stone and it measures 5 ft by 1 ft 6 in The epigraph is carved in relief, but as the tablet was used for some time by washermen the letters have crumbled away in several places. The script is NasLb of an early type and the inscription contains certain phrases and titles which are usually found in the inscriptions of the early Sultans of Delhi. The language of the inscription is Arabic and it consists of three lines.

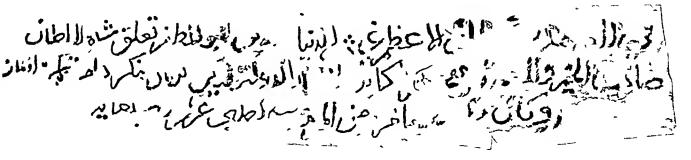
In the inscription the name of Glinyīthu'd-Dīn Tughluq is mentioned and as he ruled from 720 to 725 H the date 721 H given at the end of the inscription falls within his reign. The inscription also contains the name of the court noble, Ikhtiyāru'd-Dīn. In the liet of dignitaries given by Barnī, there are two nobles of this title during the reign of

(a) Inscription of Sultan Balban from Bayana, Bharatpur State



SCALF 2

Inscription of Ghiyathu'd-Din Tughluq from Asrawa Khurd, Allahabad



SCALE 166



'Alīu'd-Dīn Khaljī who ruled up to 715 H¹ Their names are Ikhtiyāru'd-Dīn Etagīn and Ikhtiyāru'd-Dīn Afghān As the elan name Afghān also occurs in the inscription it may be surmised that the noble referred to in the inscription is Ikhtiyāru'd-Dīn Afghān, who may have enjoyed the patronage of the kings of Delhi until 721 H, the date of the inscription

Maulavi Ashraf Husain Sahib had deciphered the text almost correctly and I have altered his reading only in three places. The text as read by me is given below —

Plate III(b)

TRANSLATION

During the reign of the great Ghiyāthu'd-Dunya wad-Dīn Abu'l Muzaffar Tughluq Shāh, the Sultān, the master of benefaction and felicity, the pride of nobles, Ikhtiyāru d-Daula wa'd-Dīn Afghān This was recorded on the 1st of Muharram, 721 H (31st January, 1321 AD)

THREE PERSIAN INSCRIPTIONS OF ALL TH VARDI KHAN TURKMAN FROM THE ANCIENT HILL FORTS IN THE NASIK DISTRICT

BY Q M MONEER, BA, FLA (LONDON), SUPERINTENDENT, ARCHAEOLOGICAL SURVEY, WESTERN CIRCLE, POONA

The three inscriptions which are reproduced and reviewed at the end of this paper are engraved on rocks in the Sātmāla ranges² on which are creeted the ancient forts of Indra'1², Chāndor¹ and Dhōdap⁵ The Sātmāla hills ranging from west to east are now mostly comprised within the present boundaries of the Nasik District of the Bombay Presidency This range, in combination with the main Western Ghats or the Sahyādrī range, to which it runs at right angles, formed the northern and western borders respectively of the Ahmadnagar kingdom of the Nizām Shāhī dynasty, which flourished from 1499 AD to 1630 AD To defend their territory against the encroachments of neighbouring states, the Nizām Shāhī kings would appear to have erected and fortified a large number of hill forts at different strategie

¹ Tarīkh i Fīroz Shāhī (Bibl Ind), p 211

² This range is variously known as the Satmāla, Chāndor or Ajanta range, the first being the preferable name

³ In north latitude 23° 22, east longitude 74° 13′, and 4,495 feet above sea level The hill fort at this place is 4 miles north west of Chandor town on the Raura Pass and its inscription is carved on the face of the rock to right proper of the uppermost entrance of the hill fort at Indra'l in the Chandor taluka of Nasik District

In north latitude 20° 20', cast longitude 74° 15' and 3,994 feet above sea leve! The hill fort of Chandor is about 40 miles north east of Nasik town, on the main road from Bombav to Agra and its inscription is carved on the rock facing Chandor town

In north latitude 20° 23', east longitude 74° 2' and 3,798 feet above sea level. The hill fort is 15 miles north west of Chandor town and its inscription is carved on the face of the rock to left proper of its inner gateway

points on the hill tops and along the passes of their northern border. The strategie and defensive value of these forts was never so severely put to the test as when the kings and regents of Ahmadnagar had to defend their realm against the aggression of the Mughal emperors from the north

The emperor Akbar was the first of this line to invade the Nizām Shāhī kingdom, in 1591 A D and although he conquered Khandesh and made the Nizam Shahi regent2 recognize his suzeranty (1596 AD), his son Jahangir (1606-1627 AD) somewhat fitfully, and his grandson Shah Jahan (1627-1657 AD) with desperate determination, continued to eneroach upon the independence of Alimadiagar kingdom till it was wholly annexed to the Mughal Empire in 1632 A D 1 Shah Jahan's viceroy of the Decean, Mahabat Khan Khan Khanan. besieged the Ahmadnagir regent, General Fath Khan, the son of the famous Mahk 'Ambar. in the fortress of Daulat ibad (Deogiri) in 1631 1 D. More by bribery perhaps than by bravers. the former succeeded in compelling the latter not only to surrender himself but also his ward. the minor King Husain Nizam Shah. While Fath Khan was rewarded for his abiect surrender by the hestowal upon him of many a royal favour, his unlucky young sovereign was imprisoned for life in the Guahor forts. It was this betrayal that for the first time in their history brought the Marithas into direct conflict with the Imperial Mughal army tha nobleman Raja Shahji Bhonsle, the father of the more famous Shivaji, the founder of the Maritha Empire, taking his stand on the strong position of his clausmen in the areas comprised in and adjoining the Ahmadnagar territory, and with the tacit support of the Sultains of Golconda and Bujipur stepped into the affairs of Nizām Shihi kingdom to prevent its annexation Assuming the role of regent, Shahi set up another seion of Nirim Shahi by the Mughals dynasty as the Sultan and organised the defences of the kingdom with a view to resist and harass the army of occupation. As part of the defensive measures adopted by him, Shahii had many important hill forts in the Satmala and Sahyadri ranges garrisoned by his men. whose guerilla raids seriously hamnered the movements of the Mighal army in the Ahmadnagar territorys To erush this menace, Shih Jahin despatched strong reinforcements with instructions to overpower Shalifi's resistance by operating against him from three different points A force of 20,000 strong under Khan Daurin was posted at Nander to prevent any supplies reaching Shāhjī from the side of Golconda Another contingent of 20,000 was placed under Khān Zamān with orders to pillage the home lands of Shāhji in the Poona District to the south and south-west of Ahmaduagar territory. The third detachment comprising 8,000 men was entrusted to Shā'ısta Khīn for dislodging the hostile garrisons from the regions of Trimbak, Junnar, Nasık and Sangamner . From his force, Sh i'ista Khan was required also to detail 2,000 men under the two officers named Allah Vardi Khan and Yakka Taz Khan, to reduce the hill forts in the Sītmāla and Sahyādrī ranges10

The hill forts of Indra'i, Changer and Dhodap on or near which respectively, the three inscriptions reproduced below are preserved, were among many others which are named in them as

¹ The small tracts of Baglan and Kal, in above this border were ruled by local Rajput princes who seem to have been left practically independent during the period of Airam Shahl ascendancy over Ahmadnagar kingdom, side Nasik District Gazetteer, p. 187, footnote 1

² Turikh i Firishta (Brgg's translation), Vol II, pp 265, 269, 270 and 273

³ Igbāl Nāma : Jahangīrī (Bibl Ind), pp 24 39, 67, 90-91

⁴ Badshah Nāmā of Mulla 'Abdu'l Hamid Lahon (Bibl Ind), Vol I, part 2, pp 135 151

^{*} Idem, Part I pp 527 31 6 Ibid , Vol I, Part I, pp 540-41

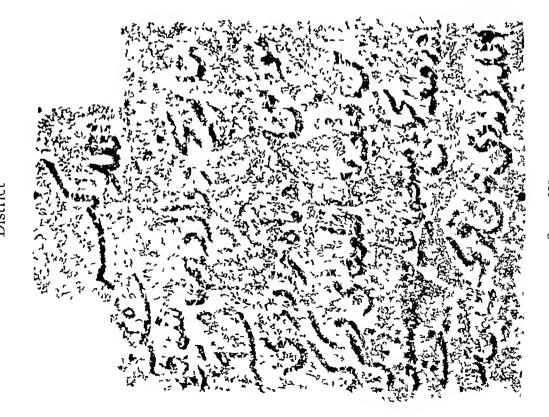
⁷ Ibid , Part 2, p 135

^{*} Ibid , pp 138-39

⁹ Ibid, pp 136 37

¹⁰ Ibid , p 139

(b) Inscription on a rock at the Indrai Fort, Nasik District



having been conquered also by Allāh Vardī Khān in these ranges¹ These inscriptions do not tell us the chronological sequence of the conquest of each of these forts, but it is abundantly clear from the inscriptions that so far as the hill forts of Chāndor, Indrā¹ī and Dhōdap are concerned, they fell to siege in the order in which their respective records are examined in this paper. As their texts will bear out, these inscriptions were inscribed in the name of and very probably at the instance of Allāh Vardī Khān himself. He claims in them the credit of having conquered not only the forts on which they are carved, but thirteen other forts in the same area which are mentioned by name in two of the inscriptions examined below

The Allah Vardi Khan Turkman of these inscriptions claimed descent from the famous Saljūqī sovereign, Sultān Sanjar (1086—1157 A D) of Central Asia He came to India during the latter part of the reign of Emperor Jahangir (1606-1627 AD) Through his brother, Mukhhs Khān, who was already in service as the companion to Prince Parviz, Allāh Vardī was presented at the royal court Being a good sportsman and the inventor of a unique hunting device called Turkalānī², he soon won the favour of Jahāngīr who appointed him as Qarāwal Begi, or Superintendent of hunting excursions, in 1626 AD At the very start of the reign of Shāh Jahān in 1627 A D Allāh Vardī Khān was admitted to the rank of the nobles of the court and was attached to Mahābat Khān, Khān Khānān, for active service in the field displayed great valour at the siege of the fort of Parenda on the southern border of the Ahmadnagar kıngdom and later under Shā'ıstā Khān won sıgnal laurels ın capturmg a large number of hıll forts which are mentioned in the inscriptions studied below. After these achievements in 1636 A D, Allāh Vardī Khān was appointed in succession as the Warden of Lucknow, Muttra and of the Imperial capital, Delhi In 1653 A D he accompanied Dārā Shukoh in the expedition sent by Shāh Jahān for retaking Qandhār from the King of Persia His behaviour during this expedition having been adversely reported on, Shah Jahan deprived him of his title and rank, but in view of his past services assigned him the revenues of the paragana of Shankarpur as pension After a short interval, however, he was re-employed and appointed to the charge of Ehchpür. from which post he was raised to the governorship of the province of Berar He was again involved in a misunderstanding which led to his recall and confinement in his own house in the capital On the recommendation of one of the princes royal, he was sent to Jaunpur as its administrator and was later appointed governor of the province of Bihar About this time, Shah Shuja', the second son of Shāh Jahān and Governor of Bengal, advanced from his province to march on Delhi, to take part in the fratricidal war which was occasioned by the news of the serious illness of Shāh Jahān Allāh Vardī, unwilling to oppose the advance of the prince through his area, retired to Benares where, however, Shah Shuja' succeeded in persuading him to join his cause in the impending struggle. When the prince set out from Benares, Allah Vardí Khān changed his mind and with all his adherents returned to Benares and shut himself up in his house Shāh Shujā' too returned and by false means got hold of Allāh Vardī and one of his sons by name Saifullah, and after parading them on elephant back through the city, put both of them to death (1657 AD) 3

Plate IV(a)

Inscription on the rock of the hill fort at Chāndor, facing the town of Chāndor in the taluka of the same name in the Nasik District. The original size of the inscription is 3 f⁺ 4 in by 2 ft 6 in

¹ Badshāh Nāmā or Mullī 'Abdu'l Hamīd Lāhorī, (Bibl Ind), Vol I, Part 2, pp 146 48

² The device 'Turkalām' consisted of a series of strong nets, the weight of eighty camel loads, ten thousand royal yards long and six broad. It was pitched like a tent with strong poles, so that once a wild animal was caught in the same, it could not break through the meshes

³ Ma'athir ul Umara (Bibl Ind), Vol I, pp 207 215.

TEXT

الله اكدر

دیاریم دراردهم ماه شرال سده ۱۰۴۵ مراص عرف ماه درردی سده ۹ ایس قلعه را دا دلعهای دنگر که در قلعه استرای مسطر[ر] شاه حهال الله رردی حال ترکمال معدوم ساحت

TRANSLATION

Allah is Great

- (1) On the twelfth of Shawwal 1015 H, (20th March, 1636 AD)
- (2) corresponding to the first of the month of Farwardin, in the (regnal) year nine,
- (3) this fort along with other forts which
- (4) are (mentioned) in the Anjra'î fort (inscription),

Shah Jahan

(5) were conquered by Allah Vardi Khan Turkman

Maling due allowance for the gaps in the text above, its meaning and purpose are sufficiently clear. Whereas this inscription gives the 12th of Shawwil, 1015 II, as the date of the fall of Chindor fort, the court chromeles of Shāh Jahin assign the 16th of the same month of the same year as the date of the fall 1

Plato IV(b)

Inscription engraved on the face of the rock to the right proper of the uppermost entrance of the hill fort at Indra'i in the Chindor taluka of Nasik District. The original size of the inscription is 4 ft 2 in by 2 ft 9 in

TEXT

الله اكتر

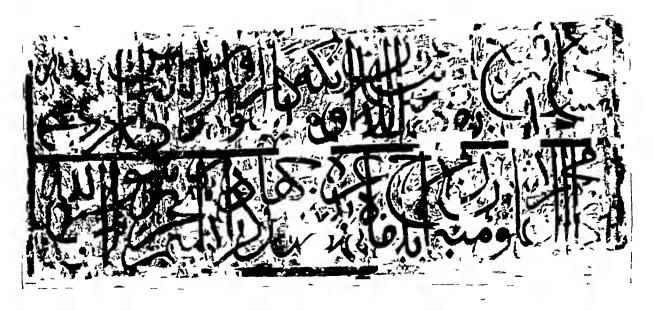
الله الله الله الله الله الله الله متاريع شايردهم ماه شرال سنه ١٠٤٥ مرافق بنجم ورردي ماه اللهي سنه و بعنايت و دره دن محمد محمد الرسول و نافعال طل شهاب الدين محمد صام ، قران ثاني شاه حهان بادشاه عاري كمدرس علامان الله [ور] دي حان تركمان اين قلعه وا با حدد علامان الله [ور] دي حان تركمان اين قلعه وا با حدد

¹ Bādshāh Nama of Mullā 'Abdu'l Hamîd Lāhorī, (Bibl Ind), Vol I, Part 2, p 146 The date in the inscription is obviously more authentic than that given in the Bādshāh Nāma

(a) Inscription on a rock at the Dhodap Fort, Nasık District



(b) Inscription on the Jamı' Masjıd at Champaner



قلعه دیگر که اسم آنها مسطور اسب در عرص در ماه معدود سامه ، قلعه والدرر قلعه واحدارهدر قلعه مارکنده قلعه کدنده فلعه دانجالکر قلعه دامستم

TRANSLATION

Allāh is Great

Allāh Allāh Allāh

- (1) On the sixteenth of the month of Shawwal, 1045 H (March 24, 1636 AD) corresponding to the fifth
- (2) of the mouth of Farwardin (of the) Ilāhī (regnal) year 9, through the favour and dispensation of
- (3) Muhammad the Apostle and under the prosperous shadow of Shihabu'd-Din Muhammad,
- (i) the Second Lord of the Happy conjunction, Shah Jahan the gallant king, the humblest
- (5) of (his) slaves Allah Varda Khan Turkman (conquered) this fort (Indra'i) with some
- (6) other forts, the names of which are written, in the course of two months
- (7) The Chandor fort, the Rajdhair fort,
- (8) the Kolair (Koledhair) fort, the Kanchna and Manchna forts, the Raula and Jaula (now known as Raulya and Jaulya) forts, the Markanda fort,
- (9) the Kanhera fort, the Ahivant fort, the Anchlägar (also called Achalgarh) fort and the Rämsej fort

As the above text is engraved on the rock of the hill fort of Indr'i'i, the date 16th Shawwal, 1045 H mentioned in it, obviously relates to the conquest of that particular fort, which we are told in another place, surrendered on the 19th Shawwal of the same year. Allah Vardī Khān's claim of having taken among other forts, the hill fort of Rāmsej as well, is not borne out by his Chief Commander, Shā'ista Khān, who in his despatch received by Shāh Jahān on the fifth of Shawwal gives the credit of conquering this fort to another officer, named Ahmad Khān Niy īzī.

Plate V(a)

The inscription is engraved on the face of the rock to the left side of the inner gateway of the hill fort at Dhodap in the Kalvan taluka of the Nasik District. The original size of the inscription is 5 ft 9 in by 3 ft 5 in

¹ Badilah Nama of Mullā 'Abdu'l Hamid Lähori, (Bibl Ind.), Vol. 1, Part 2, p. 146 For authenticity the date in the inscription is to be preferred to that given by Mullā 'Abdu'l Hamid Lähori.
² Ibid., p. 139

TRANSLATION

All'ili 13 Great

Allāh Allāh Allāh

- (1) On the twenty-fifth of the month of Muharram, 1016 H (June, 29, 1636 AD) corresponding to
- (2) the ninth of the month of Tir of the Hilli (regnal) year 10, through the favour and by the dispensation of
- (3) Muhammad the Apostle and his descendants and under the prosperous
- (4) shadow
- (5) the Second, Shah Jahan, the gallant king, the humblest of the slaves,
- (6) Allah Vardi Khan Turkmin, this fort of Dhodap
- (7) along with fourteen forts the names of which are during
- (8) four months, eonquered The fort of Chandor, the fort of Indra'i
- (9) the fort of Rājdhair, the fort of Kolair (Koledhair), the fort of Kānchna, the fort of Mānchna,
- (10) the fort of Kanhers, the fort of Jaulia, (Jaulya) the fort of Raulia (Raulya), the fort of Mürkanda
- (11) the fort of Ahivant, the fort of Anchlägar (for Anchalgarh), the fort of Rämsej

Notwithstanding its effaced fourth line, the above inscription leaves no doubt that occurring as it does on the hill fort of Dhodap, its primary purpose is to record the date of conquest of that particular fort by Allāh Vardī Khān, who mentions in it that he had taken this fort with fourteen other forts in the course of four months. The number fourteen would be correct if it included the Dhodap fort as well, for this inscription enumerates the names of only thirteen forts besides that of Dhodap. The thirteen names mentioned above are identical with those given in the Indra'i fort inscription (Plate IVb). The subjugation of these thirteen forts, according to that inscription, had taken two months before the fall of the last of them in the month of Shawwāl of the year 1045 H. It thus appears probable that Dhodap fort, which fell four months after the others, provided a stiff task to the besiegers

In the above inscription too, Allāh Vardī Khān repeats his claim of having conquered the fort of Rāmsej¹ along with other forts, but what Shā'ista Khān, the Chief Commander of the expedition against the hill forts in question, had to say about this particular fort has already been mentioned above

On the whole the interest of these three records would appear to he in the fact that barring a few minor variations, the details embodied in them are faithfully corroborated by the relevant contemporary chronicles of the reign of Shāh Jahān, which were being registered at a great distance from the scene of the occurrences mentioned in these inscriptions

A PERSIAN INSCRIPTION FROM THE JAMI' MASJID AT CHAMPANER

By Q M Monetr, BA, FLA (London), Superintendent, Archaeological Survey, Westlen Circle, Poona

Now a single street of mean huts, Champaner (North latitude 20° 30' and East longitude 70° 30') in the Halol trlings of the Paneh Mahals district of the Bombay Presidency, was one of the two most important cities in the whole of Gujarat between 1485 and 1535 AD during which period it rose to be the second capital of the independent Sultans of Gujarat?

From 1300 AD till its conquest in 1481 AD by Sultin Mahmud Begra (1458-1511 AD), the sixth king of Gujarat in the Ahmad Shāhī line, Champaner with its adjoining hill fortress of Pawagadh was the seat of a dynasty of Chohan Rapput chiefs, of whom the first to establish his rule at this place came into Gujarat from Ranthambore in Mewar as the result of the invasion of the latter country by the second Khalji Sultin of Delhi, 'Alau'd-Dui (1296-1316 AD) in 1299 AD 3 In 1418 AD the first really independent Sultan of Gujarat, Ahmad Shāh I (1411-1112 AD), attacked the Chohān Raval of Champaner in the capital of the latter, but retired with rich plunder and the promise of an annual tribute 4 Ahmad Shah Is son and successor, Sultan Muhammad Shah I (1142-1451 AD), also led an expedition against Champaner in 1150 AD, but on the arrival of the army of Sultan Mahmud Khalii of Malwa (1136-1169 AD) to the help of the Raval of this place, the Gujarat Sultin beat a hasty retreat to his capital a About a quarter of a century later, in 1473 AD, Sultan Mahmud Begra plundered the country around Champaner and returned to his capital without annexing any part of it 6 Nine years later, in 1182 AD, during the reign of Mahmud Begra again, one of his officers, by name Mahk Sudha, led an meursion into the Champaner territory, but found more than a match in Raval Jayasingh the reigning chief of the place. who defeated and killed the intruder This retaliation infuriated the Sultan into launching

¹ This 13 an isolated fort in the Sahyadri range and is conspicuous all the way from Nasik to the north. Other forts are all comprised within the Satmala range

⁼ Gazetteer of the Bombay Presidency, Vol III, Kaira and Panch Mahals, p 305

³ Ibid

⁻ Firigita, Urdu translation, Naval Kishoro Press, Vol II, p 278

s Ibid , pp 286 287

e Zafaru'l ualth (An Arabic History of Gujarat) by Häji ad Dabir, Arabic Text, odited by Sir E Demison Rose, Vol I, pp 21 22

a powerful attack on Champaner in 1483 AD Jayasingh, unable to meet the vast invading hordes in the open field, betook himself into the impregnable fortress of Pawagadh, where he offered very stubborn resistance which prolonged the siege to over twenty months. In the course of this siege the Sultān's army is said to have shown signs of exhaustion. In order to hearten it, he started the construction of a mosque in the town of Champaner, as an earnest of his determination not to leave the Pawagadh fort unconquered. At last Pawagadh surrendered, its ruler was taken prisoner and after a few months tortured to death. During the protracted siege of Pawagadh, Mahmūd Begra had come to like Champaner for its chimate and scenery and, therefore, decided to make it his second capital. Here he laid the foundation of a fortified town which he named Muhammadābād, and further gave it the status of a mint-town under the designation of 'Shaihr-i-Mukkarram' or 'the sacred town' ³

The scale and ornamental details of the plan of the mosque which he had begun to construct even while the result of the siege was undecided in 1483 AD were greatly enlarged, so that it took nearly thirty-five years to complete the whole edifice, which under the care it is receiving from the Government of India is still in a very good state of preservation and architecturally has been recognized as the finest in the whole of Gujarat 1 Its open court, which measures 178 ft from north to south by 216 ft from west to east, is enclosed on north, south and east by rows of open arcades and is entered through minor porches on the north and south sides and a larger and richly carved one on the east front The prayer-hall is 169 ft 6 in in length by 81 ft inside the walls, its north-west part covering an area of 45 ft by 28 ft, being screened off by stone panels of beautiful tracery work, for the use of female worshippers The hall is arranged into a series of bays by rows of pillars, which number as many as 176 The terrace of the hall has eleven domes resting on it, in rows of four each in the front and back and one of three domes in the middle The facade has five arched entrances, of which the central one is the loftiest and double the width of others The central entrance is flanked on either side by an exquisitely carved minar of six storeys. each of which rises to a height of 100 ft The four outer corners of the hall have each a 50 ft high turret carved up to the roof level, above which it is plain and somewhat ungainly in appearance. The inner face of the back or west wall of the prayer chamber is recessed with seven prayer-niches called mihrābs or qiblāhs 5

The central $mihr\bar{a}b$ or prayer-niche of this mosque is somewhat more elaborately finished than the remaining six $mihr\bar{a}bs$, and it is this in which, according to Firishta, was installed an exceedingly beautiful mimbar or pulpit. The same historian, writing of this pulpit and niche, quotes the following qu'a or stanza of three Persian couplets of a contemporary poet of which the last couplet conveys the date of the consecration of the pulpit in this niche, through the numerical value of the letters inaking up the words 'thutba wa mimbar's

¹ Zafaru'l ualıh, Vol I, pp 27 32

² Gazetteer of the Bombay Presidency, Vol III, Kairi and Panch Mahals, p 305

³ Zafaru'l walıh Vol I, p 31

⁴ Fergusson's History of Indian and Eastern Architecture, Vol. II, p. 242

⁵ For a detuled description of this mosque see Muhammadan Architecture in Guzarat, Part II (Archaeological Survey of India, New Imperial Series Reports, Vol. VI), pp. 41-43

⁶ Firedta, Urdu Translation, Nawal Kishore Press, Vol. II, p. 307

Persian couplets

TRANSLATION

- His Majesty the Shāh of laudable recompense
 He (who is) the shield of kings and cherisher of religion,
- (2) In front of the prayer-niche, out of reverence Erected a pulpit graceful and pleasant,
- (3) The year of the date (of erection) of the pulpit and the niche

 Came to be recorded by (the words) Lhutba wa mimbar (sermon and pulpit)

The total of the numerical values of the Persian letters making up the Arabic words of the chronogram 'Lhutba wa mimbar' mentioned in the second hemistich of the last couplet gives the year 914 of the Hijra era, corresponding to 1508-09 AD, when Mahmud Begra (1458-1511 AD) was still abve and powerful The chronogram when read with due regard to its connection with the context of other couplets leaves no room for doubt that it refers exclusively and pointedly to the date of erection of the pulpit and the niche only strange irony Briggs, the well known translator of Tārīkh-i-Firislita, has omitted to give a verbatim translation of the couplets cited above, and has contented himself with substituting a free and mistaken gist of its sense to the effect that the words 'khutba-wa-mimbar' of the chronogram were engraved on the pulpit, and that the year 914 H (1508-09 AD) accruing from them marked the date of the completion of the mosque as a whole 1 By a still stranger irony all modern writers who had occasion to write about or refer to the history of this mosque have repeated the mistake made by Briggs and have accepted 914 H as the date of the completion of the mosque itself? These writers have gone further and have alleged that the tablet engraved with the chronogram mentioned above was originally set up above the central mihrāb and that it has for long been missing from its place, and also that the two tablets extant above the minor mihrāb directly to the left and right of the central one are inscribed with a verse from the Qur'ān 3

Lately, I utilized the occasion of my inspection of the Jāmi' Masjid at Champaner for scanning the texts of the so-called verses from the $Qur'\bar{a}n$ on the two tablets mentioned above. The weathered surface of these oblong tablets of stone adds not a little to the difficulty of

¹ Briggs, Firishta, Vol IV, page 70

² Gazetteer of the Bombay Presidency Vol III, Kaira and Panch Mahals district, p 309 Burgess, Muham madan Architecture in Gujarat, Part II (Archaeological Survey of India, New Imperial Series Report, Vol. VI), p 42, Marshall, Cambridge History of India, Vol III (Chapter XXIII The Monuments of Muslim India) pp 612 613, Commissariate, History of Gujarat, Vol I, p 202

³ Gazetteer of the Bombay Presidency, Vol III, Kairi and Panch Mahals district, p 309 Burgess, Muhammadan Architecture in Gujarat, Part II (Archaeological Survey of India, New Imperial Series Report, Vol. VI), p 42, Commissariate, History of Gujarat, Vol I, p 202

deciphering the texts which are inscribed on them in most intricately interlaced letters of the Thulth style of Arabic script A little concentration on these tablets, though without my fully solving the puzzle of interlocked words and letters, left me in no doubt that while the writing on the tablet above the niche to the proper left of the central mihrāb represents indeed a text from the Qur'an, that on the other tablet above the niche to the proper right of the central mihrāb could not be a text from the Qur'ān as has all these years been held to be the ease As the inscriptions on both the tablets are not in relief but are inlaid in black letters flush with the buff surface of the plaque, I had to content myself with a photographic copy of the inscription, the text of which I beheved could not be a verse from the Qur'an reproduced in the plate attached to this article will show that the inscription it represents is arranged in two lines one above the other, while its text as transcribed below will make it quite clear that, comprising as it does four Persian couplets, it constitutes the genuine dated epigraph commemorating the completion of the construction of this mosque, which came about in 924 H (1524 AD) in the reign of Mahmud Begra's son and successor Sultan Muzaffar Shāh II (1511-1525 AD), full ten years later than the date (914 H) hitherto accepted in consequence, on the one hand of relying on Briggs' distorted summary of the relevant portion of Firishta's account, as pointed out above, and on the other of regarding both the extant tablets in this mosque as inscribed only with some verses from the Qur'an, without any attempt being made to see what exactly they stood for

Plate V (b)

'LHANSLATION

- (1) Jāmi Masjid of sublime construction Came to be completed by the grace and help of Allāh,
- (2) Whereas the charter of its construction from the beginning
 Bore the superscription Whosoever buildeth for God,²
- (3) On account of its sublime height, its mihrāb Looks like the croscent in the sky,
- (4) Nine hundred and twenty plus four Reckon from the Hijra of the Apostle of Allāh
- ¹ I acknowledge my indebtedness to Principal M Shafi of the Oriental College, Lahore, for the kind help given in deciphering the text of this inscription

² Refers to the well known Hadith of the Prophet من لله مسجداً ولو كمفحص فطاة بني الله له دينا في الحدة meaning "Whosoever buildeth for God a place of worship bo it like a nest of a qatāt (a kind of bird) God buildeth for him a house in Paradise"

The date 924 H (1524 A D) recorded in the last couplet above settles once and for all the date of the final completion of the Jāmi Masjid at Champaner, while the year 914 H hitherto accepted relates to the time of the installation of the pulpit in the central $mih\bar{a}b$, which not improbably was set up earlier to allow of the religious service to be held as soon as possible, pending the completion of other parts of the building, which, judging from the inscription under notice took ten years more to complete after the pulpit was established in it, in 914 H. The pulpit, which must have been of extraordinary grace and elegance, is no more in its place, and may be assumed to have been removed by some vandal during the unsettled times that followed the disruption of Mushm sovereignty in these parts in 1727 A D

TWO INSCRIPTIONS FROM SHERPUR, BOGRA DISTRICT, BENGAL

By Maulavi Shamsuddin Ahmad, M.A., Indian Museum, Calcutta

In April 1938, the late Mr N G Majumdar, Superintendent, Archaeological Section, Indian Museum, was pleased to offer me an opportunity to visit the historical remains at Sherpūr and inspect two Persian inscriptions there, information about which was received by him some time ago. My visit to the place was of immense value by enabling me to study the records in the original with the aid of local conditions and environments. Babu Sailendranath Ghosh, Photographer of the Archaeological Survey, Eastern Circle, who accompanied me in the tour, kindly secured for me the estampages of the inscriptions and my thanks are due to him

One of the two inscriptions was noticed by Dr Paul Horn in 1894¹, but as his reading of the text and the translation are exceedingly faulty and doubtful, I venture to publish afresh in this paper both the epigraphs, the second one of which the Doctor expressed his inability to decipher ²

Sherpūr, the place where the inscriptions have been found, is situated on the west bank of the river Karatoya, at a distance of about 16 miles due south of Bogra, the headquarter town of the district and about a couple of miles from the present Sherpūr Municipality. It is mentioned by Abu'l-Fadl as Sherpūr Murcha, to distinguish it from another town of the same name in Mymensingh district which is popularly known as Dashkahonia, and is identified with the pargana Mihmānshāhī 3

Sherpur being centrally situated in a northern district of Bengal, its importance was early felt by Sher Shāh, who conceived the idea of turning it into a strong military post; but the disturbance in the west and north-west parts of his realm called away his attention and the idea was left unrealised. During the transition period, when the province of Bengal was passing from the hands of the Bengal Sultāns to the Mughals, it became the refuge of rebels and outlaws. The refractory zemindars and nobles of the surrounding districts made Sherpur their rendezvous, wherefrom they would issue forth against the suzerain power at opportune moments and recede when hard pressed. The town grew gradually in importance and in subsequent times became the scene of a series of events some of which are enumerated below.

In 1580 Akbar's erroneous pohcy of promulgating his new faith, Dīni-Ilāhī and enforcing the Branding Regulation, coupled with his reducing by half the field service allowance of the army, created extreme discontent in the camp as well as among the masses. The

¹ E I, Vol II, pp 288 289

² Ibid, p 290

³ Jarett, A'in a Albari, p 138

[&]amp; Cambridge History of India, Vol IV p 125

situation in Bengal and Bihar took a serious turn and a section of the infinitiated people openly decided on rebelhon. Taking advantage of this confusing state of affairs the Qāqāhāla, the Turk fief-holders of Ghorāghāt in Rangpur district, also rebelled. Mā'sāun Khān Kabulī, a former jāgīrdār under Akbar, turned against the latter and joined the Qāqāhāla. He further joined hands with other rebels who had already occupied the stronghold of herpūr, which place they made the centre of activity. Shāhbār Khāu, Governor of Bengal, was drafted by Akbar to suppress the rising and bring the affairs of Bengal under control. He accordingly arrived at the seence by a rapid march, inflicted a crushing defeat on Mā'sāun and his confederates, and dispersed them on the 26th November 1583.2 After driving the rebels from the country be re-called the amīrs and loyal fief-holders and restored them to Sherpūr

Shāhbāz Khān then began to regard the place as the most strategic situation, and mustering his forces and local grandees there, established a watch on the movements of the dispersed rebels. In the meantime Dastam Khān Qāqihāl, the ring leader of the rebels, after their dispersal proceeded towards the north en route to Ghorāghāt, carrying on depredation in the districts that lay on his way, and finally invested Ghorāghāt. Babū'i Mankāh, a federal amīr, was sent against him from the central force at Sherpūr. He defeated and killed Distam and recovered Ghorāghāt in 1585.

After the defeat at Sherpūr Mā'sūm Khān sied to Inthāhād (Furnipur and part of Jessore District) and thence crossed over to Daeca and formed an alliance with Kedar Rii, who had already taken shelter with 'Isā Khān, one of the most intelligent and shrewd Bhirans (zemindars) of Bengal. The umon of the three forces of Mā'sūm, Kedar Rai and 'Isā Khān formed a formidable body, which swept over the whole area from Daeca right up to the neighbourhood of Sherpūr. In 1595, Raja Mān Singh, who was then Governor of Bengal, marched out from Akbarnagar (Rajmahal), which place he had chosen for the seat of his government, and met the rebels. The enemy unable to resist the imperial army, erossed the Brahmaputri and surrendered all the possessions they had captured on the west of the river. On account of the approach of the runs Raja Mān Singh decided to encamp at Sherpūr, and built a fort there which he named Salīmnagar in honour of prince Salīm, afterwards the emperor Jahīngīr.

In 1042 H (1632 AD) ic, in the early years of Shāh Jahān, one Mua'zzam Khān had erected a congregational (Lasta) mosque at Sherpūr. This and other archaeological evidence show that Sherpūr was in the zenith of its prosperity in the reign of Shāh Jahān. With the decline of the Mughal power in India, the glory of Sherpūr seems to have been on the wane. The town was apparently abandoned for unknown reasons about the end of the 18th or early in the 19th century. It has now become a dense forest inhabited by wild beasts and speckled with old shrines, mosques and a few other historical remains

There is no explicit mention in any historical record of the person who laid the foundation and peopled the town of Sherpür The foregoing evidence however goes to show that Sherpür was already an established city in the early period of Akbar's reign. It is not unreasonable therefore to suppose that the town was actually founded either by Sher Shāh himself, as the name denotes, or by one of his heutenants who caused it to be called after his master's name. Similar examples of founding a number of towns in his name and renaming the old ones are not wanting

¹ Albarnama Vol III, p 418

² Cambridge History of India, Vol IV, p 132

³ Akbarnama, Vol IV, p 463

Albarnama, Vol III, p 697

^{*} E I Vol II, p 290

in the pages of contemporary history Sher Shāh laid, for instance, the foundation of another Sherpār in Birbhum district, 16 miles due west of Qasimbazar, Murshidabad and renamed old cities, e.g. Shergarh for Delhi, Qannauj, Shaqqī Bakr in Sind and so on ²

The two epigraphs that are being edited in the present paper have been found fixed in the front wall, each on one side of the central entrance leading to the prayer-chamber of a mosque locally called Kherua mosque, now in ruins at Sherpūr The inscription on the left slab indicates that the sanetuary was built by Mirza Murād Khān son of Jauhar 'Alī Khān Qāqshāl on the 25th Dhu'l-hijja, 989 H (20th January, 1582)

The mosque is situated about a mile west of the Karatoya river. It measures 60 feet by 16 feet inside and the thickness of the walls is 6 feet. At each corner there stands a massive pillar decorated with carved bricks

Excepting these corner pillars the structure presents a simple style without much ornamentation, but the building is crowned with three domes. The prayer-hall can be approached from the east by three entrances pierced in the front wall, and from the north and south by doorways opened in the walls on those sides. It is remarkable to note that no trace of door-lambs or lintels is observed in them

The mosque has been long abandoned and is covered all over with trees, some of which have struck root in it and in consequence several fissures have appeared in the walls and domes of the shrine

Murad Khan, the builder of this mosque, was a Turk who claimed descent from the Qiqshāl family These Qaqshals seem to have emigrated to Bengal in the early days of the Mughal supremacy in India They were apparently divided into two groups, one of which settled in Ghorighat, which pargana was assigned to them after the conquest of Bengal by Akbar The leader of this group was Majnun Khan, who was succeeded on his death by Bābā'í Qāqshāl then an aged man 3 The other group on the other hand, preferred their home at Sherpur Murcha and followed the lead of Jauhar 'Ali Khān and on his death, of Murād Khān Quashils seemed to have all along been loyal to the Mughal sovereigns, but during the rising that pervaded throughout Bengal, on account of Akbar's enforcing the unhappy Branding Measure, the Qīqshāls of Ghorāghāt under Bābū'ī cast their lot with the rebels as mentioned They further joined with Mā'sūm Kabulī, the terror of Bengal, and brought untold misery upon the people as well as on the imperial army The Qaqshals of Sherpar, however. adhered to the suzerain power and were never led away by the intrigue of the mischief-mongers In recognition of his morit and good services to Akbar, Murad Khan received in 988 H (1580 AD) the distinction of 'Khān' and was elevated to the rank of one thousand horse 4 He moreover rendered many valuable services to Shahbaz Khan and Raja Man Singh respectively in suppressing the disaffection caused by the cohesion of Mā'sām Khān's army with those of Kedar Rai and 'Isa Khān, the most powerful and terrible among the Bhurans of East Bengal

The inscription slabs have been pierced in the centre, the perforation in the one is rectangular and in the other vasc-shaped. The texts which enclose the central hole are carved in raised letters on black slabs of stone. The one on the left side measures, across the inscribed face, 4 feet 2 inches by 2 feet 3 inches, and the other on the right, 3 feet 3 inches by 2 feet 2 inches. The epigraph on the left slab consists altogether of 14 hnes, excluding the head line invocation. The first two lines indicate the name of the donor and the date of founding the

¹ Qanungo's Sher Shah, p 173 footnote

² Ibid , p 383

^{*} Ma'athīru'l-Umarā, Eng trans, p 335

⁴ Albarnama, p 304

mosque, and the remaining lines contain the parable of two pigeons that approached the eustodian of the mosque, Faqīr 'Abdus Şamad, with a prayer to permit them to take shelter in it. The inscription on the right slab comprises 11 lines in all and gives pious instruction on charity, enumerating some practical ways of attaining immortality.

It is interesting to note that, unlike records dedicated on similar occasions, the present epigraphs begin abruptly with the subject matter without any prelude such as suitable quotations from the Quaran or Hadith. It is all the more peculiar that even the preliminary verse with has been omitted here. These peculiarities may be provisionally accounted for by supposing that the liberty of thought introduced by Akbar in matters of religion and the consequent relaxation in the observance of time honoured practice thereof are responsible for such departure from usual custom

The inscriptions are written in beautiful Nashh characters, the language being Persian The absence of necessary dots on letters renders the study of the epigraphs immensely difficult My reading of the texts of inscriptions is given below —

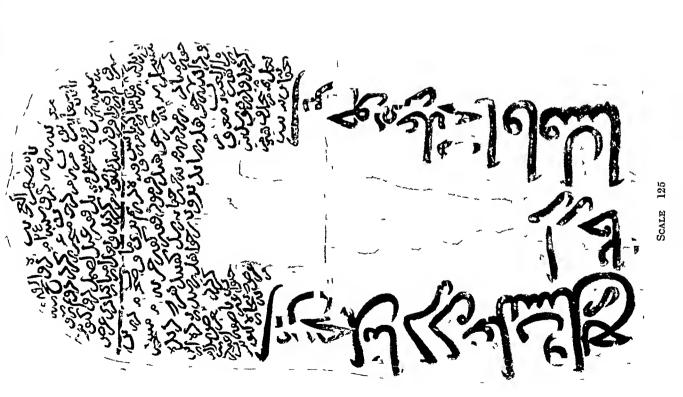
(1) Inscription on the left slab-

يا مطهر العمال

Lines

- (1) معاينه رور در الداء ٢٥ ماء در الحيم سده ٩٨٩
- (2) باستعاد ، بوات مروا مراه حال مستعد أعار كود دويم رور
- (3) سه ۱۷۱ مع حال قرید ، (۶) مستعد معادل (۶) دعدر عندالصمد در كدوتر
 - (4) سدر وام از هوا فرون آمدند و سالم کردند و بعد از منارکنادی عرص
- (5) مودند (کردند) که از مکه منارکدم نام رئدر س (۶) و قلاه (قلاح) داریم مرای ما و اصحاب ما دریس
 - (6) مسعد اشیانه حکم حواهد مرمون مقیر که ، حوا نه اما مسعد
 - (7) حورد مدادا از مردم رمانه من مدعا درسد گعدد فركه ددد:
 - (8) و داسه مراهد رساند در ندر حواهد را ید ریاده اریس
 - (9) ار راهه ، العنايات معلوم كردد العرص سلام
 - (10) کردند و در هوا شدند ماران عیر ناطه را اعتماد نه
 - (11) بعد اتمام مسعد و اهدمام عرص به که بینچاره کنوبران
 - (12) ىعمايش ىدايىد
 - (13) Left wing ايس مسعد بنا كردة علا دان رفع مراد حار
 - (14) Right wing ابن حوهر عليحان فافشال

SCALE 125



TRANSLATION

O the Manifester of wonders! Observation on Monday the 25th Dhu'l-hijja, 989 H (20th Jauuary, 1582) with the aid of Nawāb Mirzā Murād Khān, (the construction of) the mosque commenced On the 2nd day, Tuesday, the 26th of the present month, two green pigeons flew down from the air and perched in the vicinity of the mosque and appearing before Faqīr Abdus-Saniad made obcisance to him After finishing the blessing of welcome, they (the pigeons) said "We are coming from holy Mecca and greet the name and prosperity of the lord We implore a shelter in this mosque for ourselves as well as for our friends" The Faqir answered "Why not? but the mosque is small and, heaven forbid that any violence from the people of the time should come upon you" They said "Whoever intentionally affd knowingly should cause it, will in return receive the same, (but) he will feel more from the Dispenser of favours (God)" They then saluted and disappeared An answer from an inarticulate being cannot be regarded as possible The object of story was that after the completion of the mosque and its arrangement the poor pigeons should not be molested

This mosque was built by the exalted and high Murad Khān, son of Jauhar 'Alī Khān Qāqshīl

(II) Inscription on the right slab-

411

Lines

- (1) اسداءة (ع)
- (2) هی اُرید هر که حواهد که بعد صوب ایدر ریدگان در آید و نام بعدر درید و بقانعه مدد آرید بیناے از مسعد و حوص و مناوة و ناع
- (3) ر امثال آن در حود آل گوشه ده دنان که اگر گدرگاه حلا دود ، آند آن رما یادگار دود ر داشد که دوگاه آن در ارفات شریع ، ر ساعت صرحوه (صسعود)
 - (4) بنظر عنالب انسال (۶) نگذره رییر گفته اند 🔻

مرده آنک، ماده دس از رے نعلی پل و مسعد و حوص و مهمانسواے

- (5) هر آدکو ماند بس از بادگار درم، رحودش بداررد بار رگر رف و آثار مرش بماند بساید پس از مرکش الحدد حواند
- (6) ار پند سنیم انواللیت سمونندی بنیم میرست که نعد صوب همیشه ثوات می نودررن قرآن نحم شده و علم دنن داده (۶) و آت کندیده و مستعد نرآورده
 - (7) ردرم ، بشابدة رالسلام
 - (8) مكرر هون در ۲۹ دورر آعار مسعد دو كدوير

TRANSLATION

To begin with It is narrated that whoever desires that he may be counted, after his death, among the hving ones and that people may remember him with respect, and help him with blessings, should try to (a) build a mosque, (b) excavate a tank, (c) creet a minar, (d) lay out a garden, or (c) do other good work such as give charity to the recluse if he happens to pass by his cell. These works will survive him as his memorials. It is moreover likely that through their agency, he, in some anspicious and pious moment, may fall into the favour of a worthy man. And also it is said. "The man is not dead who leaves behind him a bridge or a mosque or a tank, or a shelter for way-farers. If no memorial outhies a person, the tree of his existence has not, as it were, borne fruit. If a man passes away and no trace of any good deed remains after him we should not recite 'Al-hamdo' (Praise be to God) on his death." Of the admonitions of Shaikh Abu'l-Laith Samarqandi is the following.—

"There are five things the rewards of which are ever recorded in the name of the doer after his death, (a) To give the Qur'an in charity, (b) to teach religion, (c) to excavate a tank, (d) to erect a mosque and (e) to plant a tree, and peace"

PS—As on the 26th, the day of the commencement of the mosque, two pigeons came from holy Mecca and implored the permission of the Faqir to take shelter in the mosque, they after its completion, may re-appear and ask for shelter. It is hoped that none will persecute them, and that they may receive blessing

MUSLIM INSCRIPTIONS FROM BHONRASA, GWALIOR STATE

By RAM SINGH SAKSENA

Bhonrasa (24° 8" E and 78° 4" N.), though a decaying town, is still the headquarters of the Tappa (Sub-Tahsil) in the Bhilsa district of the Gwahor State. The nearest railway stations are Kethora and Bamora on the Delhi-Bombay main line of the GIP Railway. Bhonrasa is about 6½ miles from Bamora by a road which runs up to Seronj. A feeder road from Kethora joins the Bamora Seronj road at the 5th mile of this road. The Bhilsa-Pachhar road which joins the Agra-Bombay trunk road also touches Bhonrasa, the distance between Bhonrasa and Deharda on the Agra-Bombay road being about ninety-six miles.

The town of Bhonrasa is situated on a rocky eminence between the Markande stream and the river Betwa, the former joining the Betwa about a furlong and a half below the town. As usual with places of antiquity, Bhonrasa also enjoys the tradition of being a very ancient site, and there the great sage Markande is said to have performed one of his services. A small hunda about three miles to the south west of the town and ted by a perennial spring, is still considered to be the favourite spot of the Markande Rishi. The spring water after replenishing the hunda joins the adjacent water-shed and becomes a rivulet, which derives its name from this Rishi and is known as the Markande river,

Apart from the traditions it is certain that the locality was once a great centre of the Hindu religion, for about a mile to the north of the present town of Bhonrasa, on a low hillock, he the ruins of a group of temples of the 10th to 11th centuries. The temples have a tank in their close vicinity which has silted up now and the area covered by the 'ruins is occupied by a grave-yard, known as the Bandī Bāgh

According to another tradition, the town was founded by one Raja Bhanwar Singh and named after him. This Raja is said to have been a feudatory chief of the rulers of the historic province of Chanderi, but the fact has not so far been confirmed

Be that as it may, it is certain that the ancient town to which the above mentioned Hindu ruins belonged ceased to exist before the present town of Bhonrasa was founded, apparently by Muslim kings in the 14th century AD. The old trunk road from Delhi to the Deccan passed through this area, and Bhonrasa being situated near the bank of the river Betwa served as a strategic post of defence, which fact seems to have been responsible for the establishment of a military camp here during the reigns of the Sultans of Malwa and their governors at Chanderi. Later on it seems to have been converted into a halting place of the royal road and with the construction of the present fort under the Mughals a regular town grew up here. It is also probable that the officers in charge of the town in due course grew so powerful as to defy the authority of the governors at Chanderi and to style themselves as governors. This air of superiority is to be scented in the inscriptions and also in the lofty mosques and mausoleums which were built by them

With the decline of the Muslim rule Bhonrasa seems to have been successfully held by the Bundela Rajas of Chanderi and the Khuhī Rajput rulers of Bajrangadh till the Marathas took it finally towards the middle of the 18th century They hold it to this day

In Muslim records Bhoncasa finds frequent mention and is described as a qasba in the sarkar (district) of Chanderi Bhoncasa is also called a town in various inscriptions on the monuments in the town. I have not come across any descriptive account of Bhoncasa in the records at my disposal, but only the bare mention of the name of the town as referred to above. This has made it difficult to throw any light on the true history of the town or the various personages named in the inscriptions under notice.

The inscriptions studied below belong to the Muslim period and may roughly be arranged in three groups, viz—(a) the town inscriptions (b) the Bada Bāgh inscriptions and (c) the Bandī Bāgh inscriptions. They have been recently discovered by the Archaeological Department of Gwalior State, and are being edited for the first time by the courtesy of the said Department

GROUP A-INSCRIPTIONS IN THE TOWN

No 1-Inscription on a stone post near the main gate of the fort

This fragmentary inscription is the oldest so far found at Bhonrasa. It is inscribed on a stone-post fixed at present near the main gate of the fort. The inscribed surface measures 3' 9" by 0' 11". The inscription is bilingual, the text in each language comprising fourteen long or short lines. The text at the top is in Persian, the characters being Nashā. The inscription in the lower part is in Hindi with a few words in defective Sanskrit and the script is Deva Nāgarī of a late period. The style of writing of the record is crude in both languages. As the inscriptional stone is damaged in several places it is difficult to decipher the text in full

The deciphered portion of the Persian text contains the name of the son of Mahmud Shah, the king of Malwa, and an order regarding the remission of some taxes in which juzya 15 also included

The Hindi text contains the date, Wednesday, the 5th of the dark-half of the month of Phalguna in VS 1540 (1483 AD) and also refers to the revival of worship, and prevention of acts of vandalism possibly in regard to some temple, during the reign of Sultan Ghiyath Shah of Malwa, to whose reign the record belongs 1

The Persian text has been deciphered as follows -

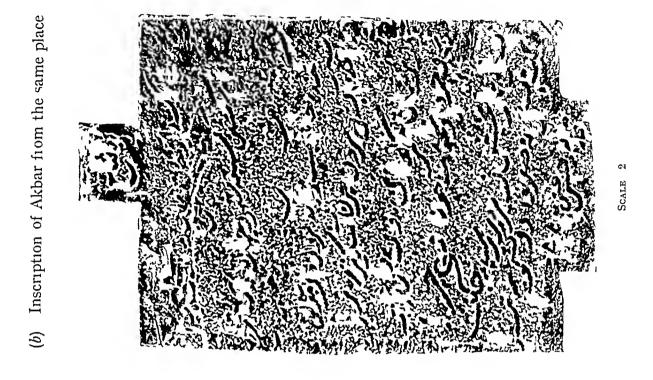
Plate VII (a)

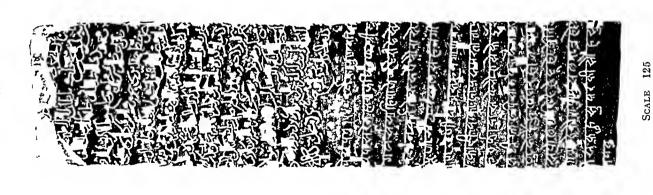
| | (1) |
|--|------|
| . دده کی محت ملک سلطر اسسلامادی | |
| | (٢) |
| نى محمود ساة سلطان حلد ملكة و سلطانه | (r) |
| . مال اعظم شدر حال معطع | (r) |
| . مطّهٔ حدد دری حربه و امدر سکاری و سعده | (8) |
| دېودراسه مصافات | (4) |
| | (v) |
| او اسدهمال سالمدكور سال بسال به تديده | (v) |
| | (9) |
| * | (1-) |
| مسلم و هدود حونه و سحکانه (۲) و اعدو سکاری | (11) |
| . كن اگر مسلم اسب | (1r) |
| . اگر کافر اسب از کفر حود قدرار شود و از . • • | (ir) |
| | (14) |
| TRANSLATION | |
| ********* | |

² His Majesty king of kings

^{...} son of Mahmud Shah Sultan, may God perpetuate his kingdom and authority!

¹ This inscription is another example of the religious toleration of Muslim Lings, vide Dhumeshvara Temple ms reption in the E I M 1936 37,





| 4 5 | the exalted Khān Sher Khān, the fief-holder province of Chanderi, the jizya, the hunters' tax, the police tax |
|------------|---|
| 6 | . Bhonrasa (and its) suburbs . $baqq\bar{u}l$ (the grocer) |
| 7 | the grocers and artisans |
| 8 | from the current year onward |
| 9 | • •• • |
| 10 | • • |
| 11 | Muslim and Hindu from the ηzya , the hunters' tax, the police tax |
| 12 | if he is Mushm |
| 13 | . If he is an infidel from his infidehty |
| 14 | cow .action |
| | |
| | HINDI VERSION |
| | Plate VII (a) |
| ۱ ۶ | सि]घे[घि] संवतु [त्] १५४० वर्षे फालगुण बदि ५ |
| ২ [| वु]घे वासरे महाराज[जा]धिराज श्रीसृ[लतान] |
| ₽ 4 | ।य[या] स साहि राजी[ज्ये] चदेरी देसे • • |
| 8 f | रे खान वर्तते कासवे भीराप्ते |
| યુ પૃ | ्जा मेढा[ट] व [?] कोल सहन गी • • · • • |
| ह् र | र् जे [१] गीयाय [स्र] सह, सगाए य म [१], • • • • |
| 9 0 | તારો व ના जा [િ?] व व સમરા તા • • • ૃ |
| د ۶ | ह तर्ना वसर्वे भौरासे की द्र • • • • , |
| د و | त झी साइ पिसा सद [?] का से [?] सा |
| १० : | णु कोई फुजदार हो सब ,मा ∙ ∙ ∙ ∙ ∙ |
| ११ | स पोल थी किरे हेंदू [हिंदू] होई ति[वु] |
| १२ | गीं] सारे की पापु ससलमान ही [ई] • • • • • |
| १३ | ति सक्ताह सुवर को सीह स [म] •••• |
| १४ र | ਮ ਰਗੁ- |

9

11 (So it) be

TRANSLATION '

| 1 | Victory, in the year 1540 [VS] month Phalguna dark (half) 5th (datc) | |
|------|---|---|
| 2 | the day (being) Wednesday (in the reign of) Mahardi- | |
| | dhıraj Shrı Sultān | |
| 3 | Ghryth Shah lord of Chanders province | |
| 4 | Bhonrasa town | |
| 56 | (for) worship and offering . | |
| 7-8 | town Bhonrasa | |
| 9-10 | whoever be the Commander | • |
| 11 | if he be Hindu will be | |
| 12 | Culpable of the sm of killing cows, (if he) he a Muslim | |
| 13 | (for hum) is boar oath | |

No 2-Inscription on an old well inside the fort

This well has been hewn in the hving rock, and the little structural work done on the top is in ruins now. This inscription is carved in relief on a tablet measuring 2 ft 1 in by 1 ft 5 in. The epigraph consists of ten lines and the style of writing is Nastärlig of a crude type. The language is Persian and the inscription, which is in verse, refers to the construction of a well by order of the Mughal Linperor Akbar the Great in 992 H (1584 AD). The date is given both in words and figures. The inscription also mentions the name of one 'Umar Husain who composed the record

Plato VII (b)

My reading of the text is given below -

بر عر متن محسون موجوع The metre of the verse is

(a) Inscription on the Markande Gate, Bhonrasa Fort, Gwalior State.



Scale 166

(b) Inscription of Aurangzeb from a mosque at Bhonrasa



SCALE 2

TRANSLATION .

O Opener !

- 1 an act of grace by the great Khān (?) . . to make his name, famous in the world 3 (caused), to be hewn (in rock) a well 4 (and thus) water gushed out . . . like the water of Kauthar 5 During the just rule of Akbar the victorious delightful without why or wherefor 7 I asked the Pleiades for the date They said,
- 8 "(was) dug in the year nine hundred ninety two, I tell thee"
- 9 :Composed by 'Umar Husain 992 H. (1584 A D)

No 3-Inscription on the Markande Gate in the outer ramparts of the fort

This inscription records the construction of the Fort of Bhonrasa by one Hasan Khán during the reign of Akbar in 1594 AD The Markande Gate, on which the inscription is set up, 15 a gate in the outer walls of the fort It faces the south and is called Markande on account of the streamlet which it overlooks

The inscription, which is set in a niche over the gate, measures 2 ft 6 in by 2 ft 4 in and consists of ten lines of Persian verse. The style of writing is Naskh My reading of the text is as follows -

Plate VIII (a)

اسهد ال لا اله الا الله رحده لا شريك له

الله تاريىج ىأممه ملعم بهومراسه

| حلالديس محمد شاه اكتر | (۱) در عهد بادشاه هه ، کشور |
|--|--|
| مرته ، گدمه ایی دلعه مدور | (r) هرار و سه ر ه ع رت دود آن سال |
| سای کرد با ریس ـ (؟) و ریور | (۳) میں حال مہ ند عالی |
| בי אין בינ ^ט פיצע ע ניארן | (۴) حوانمردی که نا همت شعاء ، |
| ر احواك اقربا و يار لـ،،،ر | (۵) هماشه عمر حال و حمله فررند |
| حراك در دىيا ر آھر | (۲) پداه مسلمانان کرد اس حای |
| م ^{رررا} ت ان ع د خوانی و ننگر | (۷) ر تاریحس حرد چوں ناع گعنه |
| | (۸) که ار فنصی هده ، ایس |

'Tho metre of-the verso 15 مصدرت and the date found from the chronogram 15 1003 H (1594 A D)

TRANSLATION

I confess that there is no god but God, (Who is) one (and has) no partner.

God The record (of the) fort (of) Bhonrasa

- 1 During the reign of the king of seven elimes, Jalalu'd-Din Muhammad Shah Akbar;
- 2 One thousand and three was the Hijri year when this circular fort was completed
- 3 Hasan Khan of exalted rank built this beautiful and ornate (edifice)
- 4 The young man (Hasan Khan) who in courage and valour is like a tiger or a hon
- 5 'Umar Khān and all his (llasan Khān's) sons and his brothers, relatives and friends constitute his army
- 6 (He) made the place the refuge of Mushims, may God reward him in this world as well as in the next!
- 7 For its chronogram Wisdom suggested the word Bagh (garden) calculate the numerical value of the word according to the Abjad system and determine the date
- 8 From Fathralas

No 4-Inscription on the Jagirdar's mosque

This mosque is situated outside the fortifications of the town, but being not far from it the inscription has been included in the town group. The mosque was constructed by some Jagārdār whose name or family connections are not known now. The building has no other attraction than the inscription, which is fixed in the insiddle of the back-wall of the prayer-hall. The text is carved in relief on a tiblet which measures 3 ft 8½ in by 10 in

TEXT

'I HANSLATION

- 1 O' Protector' There is no god but God and Muhammad is the apostle of God In the name of God, the most Merciful and Compassionate! O Protector! year 1094 H (1683 AD)
- 2-4 Throne verse Qur'an, ch II, v 256, year 24 (Regnal) of Aurang(zeb's) rule.

GROUP B -- MONUMENTS IN BADA BAGH

No 5-Inscription over the mihrab in the Great Mosque in Bada Bagh

From the prominent position this inscription occupies, it is apparent that it has belonged to this mosque from the beginning. It is cut in relief in a bordered panel measuring 2 ft 5 in by 1 ft 1 m and consists of six lines. The first five lines are written in Nashh characters and contain holy texts. The last line is in the Nashā'līg style and the text refers to the construction of a mosque by Nawāb Ikhlās Khān in the reign of Aurangzeb in 1096 H (1685 AD). As Nawāb Ikhlās Khān's name is mentioned in other inscriptions of the place it appears that he was an important official under the Mughals

The inscription also mentions the name of one Kamāl Khān of Lahore who seems to have been a minor official under Nawāb Ikhlās Khān

Plate VIII (b)

(۲ - ۵) آنة الكرسي

ایس مسعد عفران پداه موات (حلاص حال دماد[ر] باهنمام دندهٔ رب ملنل کمال حان

ادى المداد حال حال ساكى دلدة الفور مردب سد 🔾

TRANSLATION

- 1 The Bismilla and the Islamic creed
- 2-5 Throne verse, Qur'an, ch 2, v 256
 - 6 In the year one thousand mnety-six Hijri and twenty-seventh (regnal year of)
 Aurang(zeb) Shāh, the conquerer of the world, the victorious, this mosque of Nawāb
 Ikhlās Khān, who is resting in Paradise, was completed under the supervision of
 the (humble) servant of God, Kamāl Khān son of Alahdād Khān, now residing in
 the city of Lahore

Nos 6-8-Three inscriptions from the Great Mosqie, Bada Bāgh

These three inscriptions are also set up in the Great mosque, but as their calligraphy is different from that of inscription No 4 they may have originally belonged to another mosque or a mausoleiim and may have been put up here after the decay of the latter Two of these inscriptions contain only religious texts but the third contains two Persian verses referring to the transitoriness of the world. The latter inscription apparently belongs to a mausoleim. The religious texts of the first two inscriptions are as follows —

Inscription No 61

TRANSLATION

In the name of God, the most Merciful and Compassionate!

- 1-2 The Islamic creed
- 3 Abū Bakr, 'Umar, Uthmān and Haidar are the lamp, the mosque, the prayer-niche and the pulpit of the Islāmic religion

The tablet on which inscription No 6 is carved measures 2 ft by 1 ft 21 in

Inscription No 7.1

دسم الله الرحم الرحيم الرحيم الله رالحمل الرحيم (۱) سبحال الله و الله و الله الآله و الله (۲) اكترو لا حول و لا قوة الآ بالله العلى العطيم

'I RANSLATION

In the name of God the most Merciful and Compassionate!

1-2 God is holy and all praise is due unto Him there is no god but God God is Great, and no one has strength and power except God the High and Great.

Inscription No 8 has been deciphered as follows2 -

Plato IX (a)

TRANSLATION

- 1 Do not love (?) this world, for thou art a guest in this world for a few days, when suddenly death comes thou shalt feel sorry,
- 2 (O') powerful (2) do not oppress the weak because when the time of death will come thou shalt feel helpless

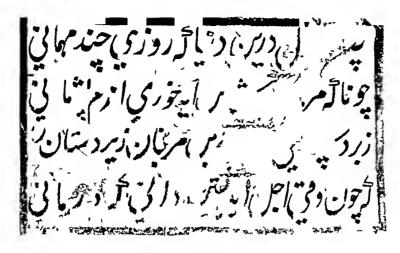
No 9-Inscription on another mosque in Bada Bagh

This inscription is carved on the western wall of a mosque situated in the vicinity of the Bada Bāgh The mosque is an insignificant building, and as the inscription mentions the name of Aurangzeb, it apparently belongs to some other building and not to this mosque

The inscriptional tablet measures 1 ft 10½ in by 10 in and bears seven lines of writing, of which the first five are in Nashbecharacters and the remaining two in the Nastā'līq script. The sixth line mentions the completion of the mosque during the reign of Aurangzeb on the 19th of Dhu'l Hall in 1095 H (1683 AD)

- 1 The tablet of inscription No 7 measures 2 ft by 1 ft 21 in
- 2 The tablet on which this inscription is carved measures 2 ft 2 in by I ft 5 in.

(a) Inscription from a mosque at Bhonrasa, Gwalior State



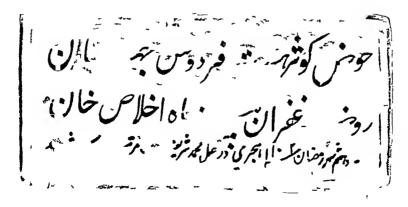
SCALE 166

(b) Inscription from another mosque at Bhonrasa



Scale 25

(c) Inscription from a well at Bhonrasa



SCALE 166

I have deciphered the text as follows -

Plate IX (b)

(١) وسم-الله الرحمي الرحام لله الا الله الا الله محمد الرسول الله

(٥٠- ٢) آية الكرسي

(٩) مي العاريم موردهم شهر دمي الحجمة سنة ٩٥ م ١٠ در عمل ارزيك شاة عالم كدر پادشاة عاري صرتب سد

(۷) آه هرگه که سدوه در دستان دمندی حه حوش ددی دلمی

نگدر ای دوس با بوق بهار سنوه بننی دمیده برگل من

TRANSLATION

- 1 Bismillah and the Islāmic creed
- 25 The Throne verse Qur'an, ch II, v 256
 - 6 Completed on the 19th of the month of Dhu'l-Hajj in the year 1095 during the reign of Aurang(zeb) Shāh, 'Ālamgīr, the emperor
 - 7 Alas! the sprouting of the green grass in the garden made my heart happy,
 Friend! visit my tomb, for in spring thou shalt see the green grass growing on my ashes

No 10-Inscription on the wall of a well in the Bada Bāgh

The inscription is carved on a tablet which is fixed to the inner masonry of the well. The tablet measures 2 ft by 11½ in. The style of writing is Nastā'līq of an elegant type, resembling the style of inscriptions 6 and 8. The record consists of three lines, the first two contain a Persian verse and the last gives the date of the completion of the well. In the Persian verse the mausoleum of Ikhlās Khān the Governor, has been mentioned, and the well was apparently built as an adjunct to it

My reading of the text is as follows -

Plate IX (c)

حوص کوئر هست فردوس خهان روضهٔ عقول پناه اخلاص خان ۱سه ۱۰ و هفتم شهر رصصان ۲۰ نه ۱۱۰۲ هنتری در عمل منعمد شرده ، مرتب شد

TRANSLATION

Verse

This well is like Kauthar (a stream of Paradise), while the mausoleum of Ikhlas Khan, who has taken refuge in Divine forgiveness, is the Paradise of this world

(On the) twenty-seventh of the month of Ramazan (in the) year 1102 H (1691 A.D.) under the supervision of Muhammad Shahifithis was completed.

GROUP C-MONUMENTS IN THE BANDI BAGII

Bandi Bagh is situated on a rock eminence about a mile to the north east of the town The runs of some old Hindu temples and a tank are in the close vicinity It is only a graveyard now, but the name Bandi Bagh suggests that originally a garden existed here Bandī Bāgh there is a large number of mosques, the most important of which are named the Bārā Khambi, the Bandi Wali, the Bina Neoki, the Ek Khambi and the Qalandari mosques have inscriptions which refer to the reign of Shahjahan, the Mughal Emperor Bandi Bagh there is also a fine mausoleum, and many graves with fine plaster work of these graves is called the Hathi Qabri, and it is reported that an elephant was buried therein.

Inscription on a mosque known as Bina Neoki Masjid

The mosque, as its name" indicates, has no foundations and it has been built on a rock which has hardly been chiselled for the structure The inscription is earled on a tablet measuring 3 ft The tablet has been divided into three panels, the middle contains the Bismilla 2 in by 71 in and the Islamic ereed with two Persian verses recording the building of a mosque in 1050 H The style of writing is Nashh The two side panels contain only religious texts of a crude type The text has been read by me as follows -

Plate X (a)

Right panel

(١) جراع مسعد معرا [ب] مندر

(4) نويت ان عتمك [اعداء ،] مي هذا المسعد مان عدم

(۳) قال رسول الله صلى الله عليه و سلم

(a) المومدين في المسحد كالسمك

(٥) مى المار سدق رسول الله صلى الله علام و ١٠ أم

Middle panel

(١) إسم الله الرحمن الوحام

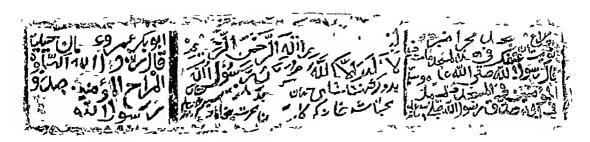
(٢) لا اله الا الله محمد رسول الله

(m) در شهدها شاهی حهان

(٣) محيًّا [مهنًّا] شد خانه كر[د]كار

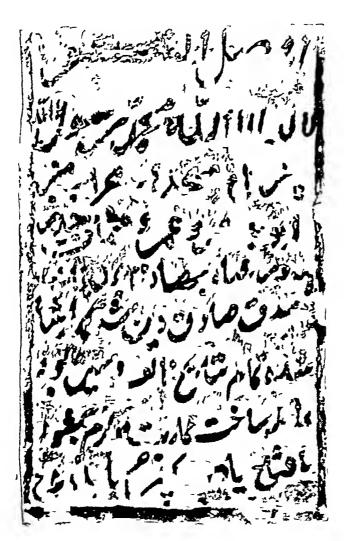
¹ Of Horse tomb at Chanders and Dog tomb at Kheda in Gwalior State * Cf Bina Neol i Masgid at Ujjam and its inscription in the I A, Vol. LVI.

(a) Inscription from a mosque at Bhonrasa, Gwalior State



Scale •142

(b) Inscription from another mosque at Bhonrasa



SCALE 33

Left panel

TRANSLATION

Right panel

- 1 The lamp, mosque, prayer-niche and pulpit
- 2 I resolved to sit in the mosque died in this(?)
- 3 The Prophet of God, may God's blessings and peace be on him, has said:
- 4 "The believers in a mosque are like the fish (in water)"
- 5 Truly hath said the apostle of God, may God's blessings and peace be on him.

Middle panel

- 1 In the name of God, the Compassionate, the Merciful
- 2 There is no god but God, and Muhammad is the apostle of God.
- 3 In the reign of Emperor Shah Jahan, the mosque was built
- 4 The house of God was built in the Hijrī year 1050 (1640 A D)

Left panel

- 1 Abu Bakr, 'Umar, 'Uthman and Haidar,
- 2 The apostle of God has said "The prayer
- 3 4 is a ladder (to heaven) for the believers" Truly (hath said) the apostle of God

No 12—Inscription on the Bandī Wālī mosque

This mosque, like the garden, is called after the 'Bandi' whose name and life can not be ascertained now. The inscriptional slab measures 1 ft 3 in by 9 in. The letters are cut in relief and the text is enclosed by a border ½ in wide. The record consists of nine lines written in Naskh characters. The two top lines and the bottom line contain the holy names of God and the Kalima. The remaining portion of the inscription is in Persian verse, mentioning the completion of the mosque in the year 1050 H (1640 AD) during the reign of Shāh Jahān, the Mughal emperor. This inscription seems to have been engraved by an illiterate mason who is responsible for this bad and perhaps inaccurate reproduction.

My reading of the text and the translation of it are given below .-

Plate X (b)

- (٥) دنور شاه حمال مسهد با معا
- (۲) دمدی صادی دس شد . . . (۲)
- (٧) سده يمام يتاريم اله عمدسي [٩] يود
 - (A) ددانکه ساحت عمارت در کرم نکث رد
 - (٩) يا ملح نا كسر يا سرح

TRANSLATION

- 3 The lamp, mosque, pulpit and prayer-nielie
- 4 Abu Bakr, 'Umar, 'Uthman and Haidar (respectively)
- 5 During the reign of Shah Jahan, this sacred mosque
- 6 (Was built) through the faith of the sincere believer . .
- 7 It was completed in the year 1050 H (1640 A D)
- 8 With the construction of this edifice, the gate of benevolence was opened
- 9 O Opener! O Great! O Marvellous!

THE TRIBITIO CLOCK

There are two more inscriptions at Bhonrasa which I mention in order to complete the survey of the inscriptions there. One of them (No. 13) is carved on the rock-wall of a well near the Mātā's temple. It measures 1 ft 2 in by 8½ in and comprises 12 lines. Three of them are in Deonāgarī script and the rest in Persian and Arabic characters. The style of writing is crude. The inscription records the building of the well by some Revenue official in the year 1246. Hore v. s. 1887 (2) 1830 A.D.

Inscription No 14 is earlied above the middle niehe of the 'Idgāh of Bhonrasa which is a modern structure. The inscription is incised on a tablet measuring 1 ft 7½ in by 1 ft 3½ in There are six lines of writing in the Naskh characters. In the beginning there is a religious text and afterwards three lines of Persian verse, mentioning the name Fadl 'Alī Khān who repaired the 'Idgāh in 1329 H (1911 AD)

TWO PERSIAN INSCRIPTIONS FROM DHAMONI, SAUGOR DISTRICT, C P By G YAZDANI

A few years ago R M Crofton, Esq, I C S, Director General of Revenue, His Exalted Highness the Nizam's Government, was kind enough to show me an eye-eopy of an inscription of Aurangzeb from Dhamoni He was also pleased to give me a note on the provenance of the inscription and a short history of the Dhamoni Fort 1 The fort is mentioned

¹ Mr R M Crofton's note is givon below —

[&]quot;A village in the Banda tahsīl 29 miles north of Saugor The population is now only 79 persons. The village belongs to Raja Gokal Das of Bubulpore. A police outpost is located here. Dhamoni has an old and very extensive fort which is now in ruins. The fort stands on an eminence at a short distance from the summit of the passes leading to Bundelkhand, and commands the valley of the Dhasan river. It is of a triangular ground plan and cucloses a space of 52 acres, the ramparts having been generally 50 ft high and 15 ft thick with enormous round towers. There are also interior works strengthening the eastern

by Mughal historians as an important stronghold of the Bundela chiefs and it was conquered by 'Abdulla Khān, the Mughal general, who was deputed to chastise Raja Jujhār of Ond-chha (Orchha) by Shāh Jahān in 1045 H ¹ As the inscription shown by Mr R M Crofton possessed some historical interest, I asked the Director General of Archaeology in India to kindly obtain for me through one of his Assistants two inked rubbings of the inscription The Director General of Archaeology kindly complied with my request and deputed Dr M Nazim, Superintendent of Archaeological Survey, Central Circle, to visit Dhamoni and prepare inked rubbings of the inscription Dr M Nazim visited Dhamoni in December, 1936, and he subsequently sent me the estampages of not only the Aurangzeb inscription, which was shown to me by Mr R M Crofton, but also of another record which he found carved on the wall of an old well at the same place I take this opportunity to thank Mr R M Crofton for his very kindly drawing my attention to the Aurangzeb inscription I also express my gratitude to the Director General of Archaeology in India and Dr M Nazim for their very kind help in securing me the inked rubbings of the two inscriptions

The inscription mentioning the name of Aurangzeb is carved on a stone tablet which is now placed in the dargāh of Bal Jati Shāh at Dhamoni. The tablet measures 2 ft 6 in by 1 ft 3 in and is divided into panels. The inscription is in Persian verse. The first hemistich of the third line and the second hemistich of the fourth line are missing, as the stone has decayed at some places through climatic effects. The style of writing is Nastā'līq of a crude type

The record besides the name of Aurangzeb gives the title, Randūlah Khān, which was held by one of his favourite commanders. Randūlah Khān was originally in the service of Bijapur kings, but later he joined the army of Aurangzeb, who seemed to have placed considerable confidence in him, for we find Randūlah Khān first deputed to capture Dāra Shukoh² and afterwards commissioned to punish the Raja of Chanda ³ He held the rank of four thousand foot and four thousand horse and was awarded a prize of Rs 10,000 for his

defences, where the magazine and officers' quarters were probably situated. Dhamoni was a very important town under Muhammadan rule and the rums of numerous mosques and tombs are still visible. It is said that a market was held here for the sale of elephants There is a large tank a mile from the fort, from which water was supplied to it by underground pipes. The whole place is now covered by jungle with a number of custard apple trees, and is a favourite haunt of tigers. The fort is said to have been built by one Surat Sah, a scion of Mandla Gond dynasty, at the end of the 15th century It was taken by Raja Birsingh Deo, the chief of Orchha, who rebuilt it, and subsequently passed into the hands of the Muhammadans In 1700 it belonged to Chhatar Sal of Panna, and was afterwards taken by the Bhonsalas In 1818 after the flight of Appa Sahib, it was invested and taken by a British force under General Marshall It is locally said that Abu'l Fadi, the well known minister of Akbar, was born in Dhamoni, but there seems to be no authority for this statement Prominent objects are the tombs of two Muhammadan saints The most important is that of Baljati Shah, said to be the guru of Abu'l Fadl Tho villages of Sesul and Ishakpura are revenue free for the support of this tomb, and there is a managing committee with the Tahsildar as president. There is a hereditary guardian of the tomb who has some old title deeds including grants from Chhatar Sal of Panna and the Chanderi Raja of Gwalior Until recent years the tomb was visited and worshipped by one of the responsible officers of the Nizam of Hyderabad The other tomb is supposed to be that of one Aintha Shah Wali, a Muhammadan saint who is said to have cursed Dhamoni and the surrounding country because he could not get water there, and his curse is believed still to lie on the country and prevent its being brought under cultivation Various legends are current about the tombs of these saints "

¹ Muntalhabu l Lubāb (Bibl Ind), Vol I, pp 510 14 and Ma'āthiru'l Umara (Bibl Ind), Vol II, p 217

² Muntalhabu l Lubāb, Vol II, p 41, and Ma'āthiru'l Umara, Vol II, p 309

³ Ma'athir, III, 309

successful campaign against Dāra Shukoh The inscription gives the date 1085 H and records the building of a mosque at Dhamoni at the time of the visit of the victorious general, Randūlah Khān

The text has been deciphered as follows -

Plate XI (a)

TRANSLATION

- (1) In the reign of the emperor, the defender of the faith, the conqueror of the world, King 'Alamgir, the son of the Second Lord of the happy conjunction (Shāh Jahān)
- (2) When the victorious and evalted Randülah Chan camped in state in the plains of Dhamoni,
- (3) so that the faithful may pray therein in the morning and evening.
- (4) As it (the mosque?) was completed in the year 1085 H (1671 AD)
- (5) The owner thereof is 'Abdullah son of Shaikh Rājī Muhammad, whose right and title to ownership will continue as long as the world exists.

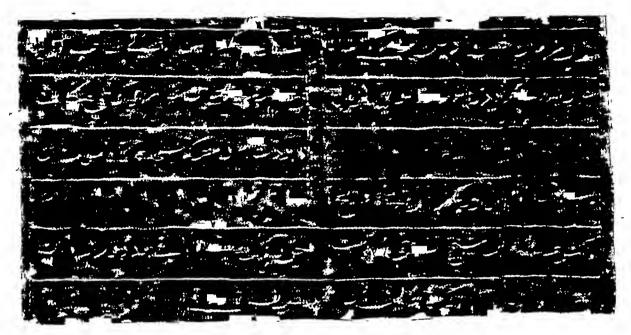
Written by Muhammad Latif son of Muhammad Zarif Färügi

The other inscription which is earved on a well is also in Persian verse and consists of four hemistichs. The style of writing is Nastäliq. As the lower part of the inscriptional tablet is damaged the chronogram which is given in the fourth hemistich cannot be deciphered with certainty. If it is Khair järi, then the date of the building according to the Abjad system will be 1024 H (1615 AD) falling within the reign of Jahängir

I have deciphered the text as follows --

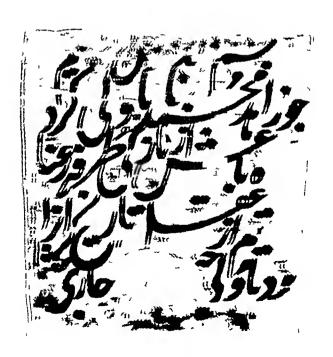
Plate X1 (b)

((a)) The complican off "Allemy of thom Whenom, C.P



Signific 22

((b)) The schipthon thom a well at Whamon, C.P





TRANSLATION

In the name of God the most Merciful and Compassionate!

- 1 When Zāhid Muhammad built this well lo, its garden was most dehghtful through its freshness
- 2 We asked Wisdom for its chronogram, it suggested "The well is an everlasting charity" 1024 H (1615 AD)

THE NAVAGRAM INSCRIPTION OF SULTAN NUSRAT SHAH OF BENGAL

By Maulavi Shamsuddin Ahmad, M.A., Indian Museum, Calcutta

The stone inscription which is edited here for the first time was noticed by the late Mr N G Majumdar, Superintendent, Archæological Section, Indian Museum, in 1933, in course of his inspection of an ancient ruined mosque at Navagram in the Pabna District, 13 miles from Chatmohar railway station on the E B Ry The stone which is lying loose inside the mosque, is a slab of black basalt measuring $21''\times10''$ The epigraph is engraved on this tablet in relief, recording the erection of a mosque by one Mīyān Mu'azzam in the reign of Sultān Nāsiru'd-Dīn Nusrat Shāh on the 4th Rajab, 932 H As the inscription was found inside the mosque, although dislocated from its original place of setting, and as there is no other old mosque in the neighbourhood, it is presumed that the record belonged to this very mosque

The mosque is a fair representation of the style of sacred buildings of the time of the Husain Shāhī kings of Bengal. It may be said to be a replica of the renowned Eklakhī tomb at Pandua, Malda District, which served as a model for such constructions in subsequent times. The mosque is a brick-built square structure with a fluted pillar at each corner and in the centre of outer walls. The facades are recessed with deep niches and shallow rectangular panels decorated with elaborately carved bricks. The walls are curvilinear at the top, which is the chief peculiarity of early Bengali structures, but the curvature is so gradual that it is scarcely discernible by untrained eyes. Each of the walls on the north, south and east of the mosque is pierced by two arched doorways by which the prayer-hall can be approached. The whole construction is crowned by a single dome. The interior space from wall to wall measures about 24 ft square. The mosque is still in use, but very poorly attended by the praying units.

The present epigraph is apparently the first dated record that has ever been discovered in the Pabna District. Two more inscriptions, one being verse 13, chapter 13, and the other verses 1-5, chapter 99 from the $Qur^{i}\bar{a}n$, incised on two separate bricks were, however, found lying in the remains of an old mosque at Samaj in the same District. They were acquired in 1924 by Mr K. N. Dikshit, Rao Bahadur, and presented to the Indian Museum

The inscription under reference consists of two lines, each separated from the other by a horizontal band running between the lines. The style of writing is $Tughr\bar{a}$ of a low standard and devoid of artistic beauty. It bears a sharp contrast to the contemporary records of this king, which represent fair specimens of the decorative $Tughr\bar{a}$ writing of Bengal. This fact leads us to suppose that in engraving this inscription, services of unskilled local craftsmen were requisitioned and that they were not very capable in hthic workmanship

¹ E I M for 1933 34, p 6, Pl III (b) and (c)

The donor of this mosque mentioned in the epigraph is one Miyān Mu'azzam. In the Mangalkot inscription¹ of this king, written in 930 H, has also been found the name of one Khān Miyān Mu'azzam. It may be surmised that these two Miyān Mu'azzams were either indentical persons or connected with each other by some bond of relationship. The donor has further been designated as 'Jangdār' (a warnor, a hero). This indicates that Miyān Mu'azzam was possibly one of those dignitaries who distinguished himself by displaying some feat of chivalry in the expedition sent by Nusrat Shāh against Bābur and was subsequently rewarded with this distinction ²

The titles of the king mentioned in this epigraph are the same as are generally found on his coins. The language is Arabic-and I give below my reading of the text —

Plate XII (a)

- (1) قال النعني صلے الله علیه و سلم صن نعن مستحداً في الدنتا نعني الله نعالي سبعتن قصواً في التحتة من ؟ نعني هذا المستحد في عهد السلطان انن سلطان ناصر الدنتا و الدين انو المطفو تصوب ساة ساطان (نن حسن ساة
- (2) سلطان حلد الله ملكه و سلطانه و اعلى امرة و شانه نانى المستعد ميان معظم . مدكدار انن . عم سهرته (۶) في العصر حان معظم منازكتان ناظر سلمهما الله تعالى في الدارني مورحاً ع من ماة رحب رد . ، فدرة سنة اثنى و ثلثني و تشعمائة ٣٣٢

TRANSLATION

12 The Prophet has said (peace and blessings of Allāh be upon him), "Whoever builds a mosque in this world, God the Great will build seventy palaces in heaven (for him)" This mosque has been built in the reign of the Sultān, son of Sultān Nāsiru'd-Dunya wad-dīn Abu'l Muzaffar Nusrat Shāh Sultān, son of Husain Shāh Sultān, may God perpetuate his kingdom and sovereignty and elevate his power and dignity. The donor of this mosque is Mīyān Mu'azzam. Jangdār, son of may his fame be diffused among the people, Khān Mu'azzam Mubārak Khān, may God the Great keep them both in peace in both the worlds, (it was built) on the 4th of Rajab, may its honour be dignified, in the year nine hundred and thirty-two, 932 (21st April, 1526)

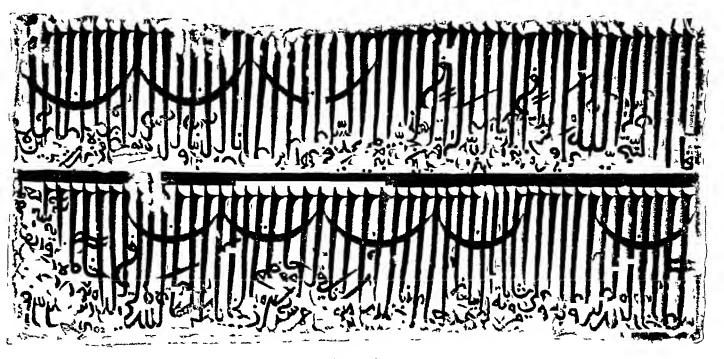
FIVE INSCRIPTIONS FROM THE PROVINCIAL MUSEUM, LUCKNOW BY G YAZDANI

Two years ago, Mr Prayag Dayal, Curator, Provincial Museum, Lucknow, kindly sent me the rubbings of some inscriptions for decipherment and publication in the Epigraphia Indo-Moslemica I have selected five inscriptions from them and they are studied below. The carliest of these inscriptions belongs to the reign of Mubārak Shāh Khaljī, and from the style of its writing it is very typical of the script which was in fashion at that period. For instance, the style of the markaz of kāf, or the spelling of the word , or the form of

¹ Blochmann, A & B, Vol XLII, for 1873, p 296

² A Salam's Rīaz, pp 134 35

(a) Inscription of Sultan Nusrat Shah of Bengal from Navagram, Pabna District.



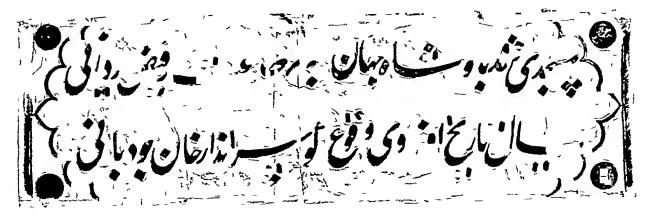
SCALE 33

(b) Inscription of Mubarak Shah Khalji from the Provincial Museum, Lucknow



SCALE 144

(c) Inscription of Shah Jahan from the Provincial Museum, Lucknow



SCALE 144



 $h\bar{a}'$ t haviaz, such as used at the end of the word μ in the sixth hemistich and in the word is in the seventh hemistich. The inscription is incomplete and it records the construction of some building, perhaps a mosque, which was commenced during the reign of 'Alāu'd-Dīn Khaljī (1296-1316 AD) and completed shortly after his death in 1316 AD when Mubārak Shāh Khaljī succeeded to the throne of Delhi The inscriptional tablet new measures 3 ft 8 m by 1 ft 2 in , but originally it must have been about 5 ft in length for the second hemistichs of each of lines two, four and six are missing, and they originally having been arranged in separate panels would have made the length of the tablet 1 ft 3 m larger than its present The unfortunate feature about this inscriptional tablet however is, that it was deliberately broken to suit the size of another inscription which was carved on the back of the tablet by Sar Andaz Khān an official of Shāh Jahān's reign in 1049 H 1 In the latter inscription the name of Sar Andüz Khün is mentioned as the builder of a mosque From the vandahstic treatment offered to the original inscription it may also be surmised that the mosque which has been recorded in the latter inscription to have been built by Sar Andāz Khān may have only been repaired by him and originally built during the reigns of 'Alāu'd-Dīn and Mubārāk Shāh Khaljī as mentioned in the former inscription

The original inscription is in Persian verse. The style of writing is Naslh of an ornamental type such as was in vogue during the reigns of the early Sultans of Delhi. Originally the inscription consisted of six lines, comprising twelve hemistichs, each carved in a separate panel on the tablet. The fourth, eighth and twelfth hemistichs are missing now

I have deciphered the text as follows .--

Plate XII (b)

| کی داد موقد از ته ، کاه حلد درین | (۱) ۰۰۰ شه علا دینا ر دین |
|----------------------------------|------------------------------|
| | (۲) بنا بهان و لنكن بطالع |
| کی باد مملکش با برور ۔ ثر امیں | |
| | (۴) كمينه ىندة انى هر دو سًا |
| ۰۰۰ وقه ، کرد يعيس | |
| | (۲) حرای مر دهدش حدای . |

TRANSLATION

- 1 The king, 'Alā'i-Dunya-o-Dīn ('Alāu'd-Dīn) may the throne of Paradise be his resting place!
- 2 He laid the foundation but through the influence of (unlucky) stars
- 3 (The king) with Darius's glory, Mubārak Shāh may his empire remain safe until the day of resurrection!
- 4 The humble servant of both these kings
- 5 In the Hijra year 716 (1316 AD) . dedicated them surely
- 6 May God reward him (for this act of charity)

¹Sar Andāz <u>Kh</u>ān held the Faujdārī of the sarlārs of Lucknow and Beswara during <u>Sh</u>āh Jahān's reign Ho also held the rank of one thousand five hundred foot and one thousand two hundred horse <u>Bādsh</u>āh huns (Bibl Ind), Vol I, Pt. II, p 278 The inscription on the reverse side of the tablet is also in Persian and consists of two lines. The style of writing is $Nast\bar{a}$ ' $l\bar{i}q$ of a fair class

I have deciphered the text as follows -

Plate XII (c)

TRANSLATION

- 1 By the grace of God the mosque was built for prayer during the reign of Shāh Jahān
- 2 (Regarding) the year and date of construction say "Sar Andāz Khān was the founder"

According to the Abjad system the phrase, Sar Andāz Khān būd bānī, gives the date 1045 H (1635 A D), which represents the year of the construction of the mosque

The third inscription from the Provincial Museum, Lucknow, has also an unhappy history It belongs to the reign of the Mughal king Akbar, and originally the inscriptional tablet was set up on an important building, but later the tablet seems to have been removed from that building and through the utilitarian zeal of some enthusiast dressed and shaped as a mill-stone. The tablet having been used for the latter purpose for some time, the letters carved thereon have been abraded and it is impossible to decipher the text of the inscription in full

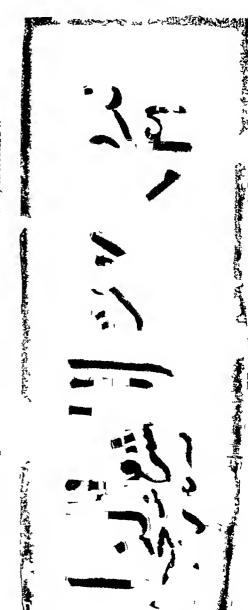
The tablet at present measures 1 ft 8 in by 1 ft 4 in and has a hole in the middle. The inscription is in Arabic prose and the script is Naskh. The few words of the text which have been deciphered are given below —

| | Plate XIII (a) | |
|---|---|-----|
| | عمد اکتر نادساه عار <i>ی</i> | EV• |
| | مسم الله الرحمي الرحدم | |
| | سنجان | (1) |
| | | (۲) |
| | مى عهد المالك العادل | (r) |
| | مصرف حلال الديس ملكه و ١١٠٠ و اقاص | (r) |
| • | على العالمين برة ر (١ سانه على دايماً على العالمين برة ر | (8) |
| • | مى ناريع عشر و عمس و نماندس | (4) |
| | | (v) |

(a) Inscription of Akbar from the Proencial Museum, Lucknow



(b) Inscription on a brick Provincial Museum, Lucknow



(c) Inscription from the Provincial Museum, Lucknow



i c



TRANSLATION

Muhammad Akbar, the victorious king In the name of God the most Merciful and Compassionate!

" Holy Sultān during the reign of the benevolent king, His Majesty Jalālu'd-Dīn protect his kingdom and authority and diffuse his munificence and charity in the world Almighty forever in the year 985 H (1577 A D)

The fourth inscription of the Lucknow Museum is also somewhat unusual, being carved on a brick, measuring 12 in in length. It contains two dates 719 and 734 H, the first falling within the reign of Qutbu'd-Din Mubārak Khaljī and the latter during the rule of Firoz Tughluq The style of writing is Naskh, but as the letters of the beginning of the inscription have been abraded only the last two words of the text are legible, which read as follows -

Plate XIII (b)

الشرفاء الدحناء

٧٣۴

V19

TRANSLATION

the nobles and the generous

734 H (1334 A D)

719 H (1319 AD)

The fifth inscription seems to have been originally set up on a gate, which was built by some Nawab in the year 1172 H (1758 AD) The style of writing is Nastā'līq and the inscription consists of five lines of Persian verse 1

I have deciphered the text as follows —

Plate XIII (c)

(۵) درات این درراره را تعمدر حول فرموده است یکهرار و یکمن و هعنان اثدا دوده

TRANST ATION

- 1 How excellent the gate of empire, which they have built and elevated its structure like the Polc star
- 2 Upon it (the gate) the divine light falls from heaven like the rain (of mercy) on earth
- 3 It is solid, strong and durable, having the constancy of the poles of heaven (i e, the stars)
- 4 The month and year of the building were communicated by the gracious inspirer, who said, "We have seen the gate of benevolence open" 2
- When the Nawab built this gate, the (Hijri) year was 1172 H (1758 A D)

The inscription is carved on a tablet, measuring 2 ft 6 in by 1 ft 6 in

According to the Abjad system the phrase gives the year 1172 H

THREE INSCRIPTIONS FROM GINGEE

By FAZAL AHMAD KHAN, M A

I am deeply grateful to Mr Ghulam Yazdani, who was kind enough to allow me to work on inscriptions from Gingec, Halsingi and Pirapūr, which I now publish with his kind permission in two articles Further I acknowledge the kind help and guidance which he has given me ungrudgingly

The impregnable rock-fortress of Gingce is in the Tindivanam Taluka of the South Arcot District, Madras, situated in 12° 15′ N and 79° 25′ E ¹ According to a most reliable and valuable source of historical information, the geographical position of Gingce has been marked out thus "It (Gingce) has got seven forts. On the cast is Palamkota, and it stretches up to the sea on this side. On the north is Sihachal mountain, which bounds Carnatic and Arcot. In the western direction is Tirnāmal, and towards the south Wardawar." 2

At present the population of Gingec is small, but when it was conquered by the Emperor Aurangzeb's general Dhu'l-Fiqūr Khūn, it became a very important division of Muchal administration in the Deecan It comprised eight mahals (districts), and its annual revenue amounted to 7½ lakh of rupees 3. Now the interest of the place is merely historical. We lack definite historical evidence to show who first constructed the fortress, but the original architectural features indicate that some ruler of the ancient Vijayanagar dynasty built the fort. The lines of fortifications which cross the valley between the three hills of Rūjagirī, Kistnagirī and Chandraya Drug, embrace an area of 7 square nules. Originally each fortification consisted of a wall 5 feet thick, built of granite blocks and filled in with rubble, but later a huge earthen rampart, 25 to 30 feet thick, has been thrown up behind these walls, and rivetted on the inside with stone, while at intervals in this rampart were built guard rooms

The fortress, as already mentioned, is defended by three formidable hills, connected by long walls of circumvaliation. The citadel stands on the Rijagiri hill, 500 to 600 feet high, and consists of a ridge terminating in a great overhanging bluff facing the south and falling with a precipitous sweep to the plain on the north. At the point where the ridge meets the base of the bluff, a narrow and steep rayine gives a difficult means of access to the top. On every other side it is inaccessible. Across this rayine were built three walls rising one behind the other, which rendered an attack by escalade impracticable. The way to the summit leads through the three walls by several gateways.

As mentioned above, the fortress of Gingec was a stronghold of the Vijavanagar lingdom, which was at the height of its glory and prosperity at the beginning of the 16th century AD, and was finally overthrown by the allied forces of the Sultāns of Bijapur, Golconda, Ahmadnagar and Bidar in the year 1565 AD at the famous battle of Tilikota, when Rāma Rāya was slain and the confederates marched on to Vijayanagar It was not until 1058 AH, 1638 AD, however that Khān Muhammad, the Bijapur general with the military alliance of Golconda troops, captured the fort from Raja Rūp Naik a descendant of Rāma Rāya, the Vijayanagar king. It was for the first time in the history of the Carnatic that Mushms firmly established themselves there. The new rulers built

¹ Imperial Gazetteer, Vol XII

² Statistical Account of the Decean under the Mughal's (original manuscript in possession of Mr Ghulam Yazdanı)

³ Ibid

⁴ Imperial Gazetteer, Vol XII

mosques and other buildings in this part, which had hitherto been a land of Findu temples 1

As a result of Mushm conquest the vast country of the Carnatic was divided into two main parts, the Hyderabadī and the Bijapurī, by an imaginary line from Vellore to Sadras, and each of these parts was further sub-divided into Bālīghāt (uplands) and Pīyānghāt (lowlands) But the new rulers had not fully consolidated their conquests, and a large part of the country was still in the hands of unsubdued poligars (local chiefs), or held by nobles who were independent of Bijapur and Hyderabad. The political situation was further complicated by Shivaji's invasion of 1677 AD, and the establishment of a new Maratha government at Gingee Shivaji appointed one of his own officers to command the fortress, and it remained in Maratha hands for 22 years ²

After the fall of Bijapur and Golconda, Mughal sovereignty was proclaimed over all the Carnatic by virtue of succession, but without any adequate force to make it effective After Shivali's death, his son-in-law, Harli, became Commander of Gingee Harli invaded Hyderabadī Carnatic, north of the Palār river, and took possession of several forts and towns. On the arrival of the Emperor Aurangzeb's officers, the raiders retreated and established themselves at Wandiwash Harli died in 1689 AD Rajā Ram arrived at Gingee, took possession of it and established his court there Dhu'l-Fiqār Khān, as supreme Mughal Commander, reached the environs of Gingee in the year 1690 AD The siege was prolonged for 8 years on account of the well fortified position of the fortress, and it seemed that Dhu'l-Fiqār Khān was determined to take Gingee in order to save his credit with the Emperor At last the fortress fell in the year 1698 AD, and afterwards became the headquarters of the Muslim standing army in the Province of Arcot 3 The Emperor Aurangzeb, after the fall of Gingee, named that town Nusratgarh 4 It became an important centre of Mughal rule in the Dcccan, and a mint was also established there. A silver coin of Emperor Aurangzeb issued from Gingee mint is in the cabinet of Hyderabad Museum and considered to be unique. Some silver coins struck at Nusratgarh, are also in the Hyderabad Museum collection, and a detailed report on these coins has been published

Nizāmu'l-Mulk, Qamaru'd-dīn, Chīn Qilīch Khān, Khān Daurān, had held the Viceroyalty of the Decean under the Mughal rule in 1713-14, and 1720-22, and though in February 1722 he went to Delhi to assume the Chief Ministership of the Empire, he kept hold over the Decean by means of his agents. In 1724 AD he went back to the Decean with the intention of relinquishing the more responsible office at Delhi. In a short time the entire Mughal Decean was brought under his control. The Emperor confirmed him in the Viceroyalty of the Decean, with the title of Āsaf Jāh in the year 1725 AD At the time of Āsaf Jāh's death, his eldest son. Mir Muhammad Panāh, Ghāzīu'd-Dīn Khān, was at Delhi. Nāsir Jang the second son managed to seize the Viceroyalty of the Decean, and was at last confirmed in that post by the Emperor with the title of Nizāmu'd-Daula. At this time Āsaf Jāh's daughter's son, Muzaffar Jang, claiming the Viceroyalty, went to the Carnatic in concert with Chanda Sāhib, an aspirant to the Nawābship of Arcot. The two allies bought the help of Dupleix and gained Arcot after killing its

¹ Basātīn, p 329

² Cambridge History, Vol IV

s Ibid

⁴ Ma'āthiru'l Umara, Vol 2, p 96 (Asiatic Society, Bengal)

⁵ An account of the Ginges coin was published in the *Annual Report* of the Archeological Department, Hyderabad, for the year 1919 20 A D

Nawāb, Anwaru'd-Dīn Nāsır Jang with troops marehed to the Carnatic, eame upon his enemies near Valadavar, eaptured alive Muzafiar Jang and returned to Areot In the meanwhile the English implored Nīsır Jang to take the field against the French He only decided to do so when he learnt that Dupleix had occupied Tirnviti and Gingee and was marehing towards Arcot ¹ The capture of Gingee by the French in the year 1750 AD ² profoundly disquieted him After this Nūsir Jang set out, but was slain at the instigation of the French ³ The French held Gingee for 11 years. During this interval there was constant warfare between the English and the French in the Decean, each trying to establish supremacy. In 1756 AD war broke out anew and lasted till 1761 AD, at the closing of which the French were left without a foot of ground in India ³ It was in 1761 AD that Gingee passed to the English In 1780 AD this foitress was surrendered to Haidar 'Ali and played no important part in the subsequent campaigns

(1) Inscription on a bastion, Gingce Fort

The stormy history of Gingee fortress has already been briefly traced out, and we know how the 'Ādil Shāhī troops brought Gingee under their subjugation in the year 1058 H, 1638 AD It remained under 'Ādil Shāhī protection for about 10 years, and during this period many additions in buildings were made. The bastion on which the present inscription is earlied was built in the year 1063 H, 1643 AD

The inscription is earled on a slab which measures I ft 6½ in by 8½ in The language is Persian and the style of writing Nastā'līq, which developed to a high perfection during the time of the Mughal emperors, particularly in the reign of Akbar' My reading of the text is as follows —

Plate XIV (a)

درے مستنی در ستہ ۱۰۹۳ مستعد شد

TRANSLATION

Husaini bastion was built in the year 1063 H, 1643 AD

(2) Inscription on a mosque at Gingee

Gingec, after being taken from Maratha hands in the year 1698 AD, remained the headquarters of the Mughal troops up to the year 1750 AD. During this period new buildings were constructed in Gingec, and the mosque in which the present inscription has been found was completed in the year 1130 H, 1718 AD.

The inscription consists of four lines of Persian verse, which are written in Nastā'līq characters. The slab measures 1 ft 9 in by 1 ft 7 in. It records the construction of a mosque by one Sa'īd, Governor of Gingee in the time of the Emperor Farrukh-Siyar. It

¹ Cambridge History, Vol IV

² Ma'athiru'l Umara, Vol 2, p 854

³ Ibid , p 852

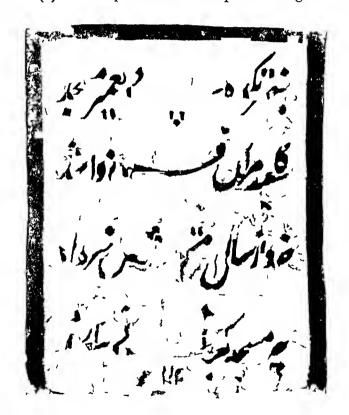
Abu'l Fedl remarks that during the time of Emperor Akbar, Nasta'liq received a new impetus A'ın : Al barē (Blochmann), Vol I, p 102

(a) Inscription on a bastion, Gingee Fort



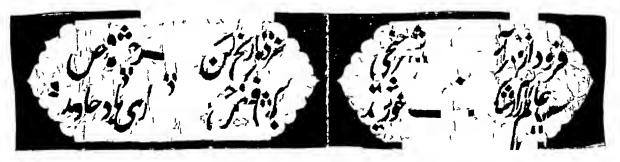
SCALE 166

(b) Inscription on a mosque at Gingee.



SCALE *166

(c) Inscription in Sa'dullah Khan's mosque, Gingee



SCALE 125

also contains a chronogram giving the date 1130 H, 1718 AD My reading of the text is as follows -

Plate XIV (b)

مستودگده بے نعمنو مستود مستود کمران فرمانورا سد حرد از سال انمامش در داد چه مستود کعنهٔ ثانے بنا شد

TRANSLATION

- (1) Sa'id, the successful (administrator), ordered the construction of a mosque at Nusratgarh 1
- (2) Wisdom communicated the chronogram of the completion of the building "What a mosque, as if another Ka'ba has been built" 1130 H (1718 AD)
 - (3) Inscription in Sa'd'ullah Khan's Mosque, Gingee

This inscription consists of four lines of Persian verse, earved in elegant $\Lambda a \cdot t \bar{a} \, t \bar{i} q$ style. The slab bearing this inscription measures 4 ft by 11 in. It records the construction of a canal, by Sa'īd, Governor of Gingee during the administration of Emperor Muhammad Sh īh of Delhi. It also contains a chronogram which gives the date 1135 H, 1723 Λ D. My reading of the text is as follows—

Plate XIV (c)

TRANSLATION

- (1) Sa'id, the adorner of the world, the envy of the sun, increased the water-supply of the city of Gingee by (the construction) of the canal
- (2) Wisdom suggested the chronogram of this fountain of benevolence "May this (stream of) bounty flow foreier" 1135 H (1723 AD)

THREE INSCRIPTIONS FROM THE INDI TALUKA, BIJAPUR DISTRICT

BY FAZAL AHMAD KHAN, MA

Indī taluka is the northernmost taluka of the Bijapur District in the Bombay Presidency, lying between 16° 56′ and 17° 29 N and 75° 33′ and 76° 12′ E This taluka is an unbroken and almost treeless plain, but towards the south and south-east where some streams flow, the country is populous and well cultivated ² The villages of Halsingī and Pīrapūr are near Indī, where the three new inscriptions have been discovered

¹ Emperor Aurangzeb after the conquest of Gingce, named that town as Nusratgarh, (Ma āthiru'l Umara, Vol 2 p 96)

^{*} Imperial Gazetteer, Vol XIV

(a) Inscription of 'Alāu'd-Dīn Ahmad Shāh Burhmanī from Halsingī

The first of these three inscriptions is from Halsingī This inscription refers to Sultān 'Alāu'd-Dīn Ahmad Shāh Baihmanī II, who was the son of Sultān Ahmad Shāh Walī Baihmanī He ascended the throne at Ahmadabad Bidar, agreeably to the will of his father in the month of Rajab, 839 H (February 1435 AD)¹ and died of disorder in his foot, after a reign of 23 years, 9 months and 20 days in the year 862 H (1457 A.D)²

This inscription is of great historical significance, for it throws light on a system in vogue during the rule of Muslim sovereigns of India according to which stones carved with their names were fixed on the boundary line of their empire. This useful practice helps the historian to ascertain the extent of dominion of a ruler. In the present case we note that the Buhmanī kingdom included Bijapur during the sovereignty of Sultān 'Alāu'd Dīn Ahmad Shāh Bahmanī II During this period Bijapur was first seized by the Sultān's brother Muhammad Khān, but later he surrendered it when peace was effected between the two brothers. When Dev Ray of Vijayanagar invaded the Bahmanī kingdom in 1143 A.D., he reached as far as Bijapur. At this time the Governor of Bijapur was Khān Zimān. The date when Sultān 'Alāu'd Dīn Ahmad Shāh had this stone fixed is not known because the inscription contains no date

The inscription consists of two lines carved on an irregular stone. It is written in crude Nashh style, and my reading of the text is as follows —

Plate XV(a)

حد علاء الدينا ر الدين إحمد شاة ١١٠٠ان

TRANSLATION

"The boundary of Sultan 'Alau'd-Din Ahmad Shah"

(b) Inscription from a dargāh at Pīrapūr

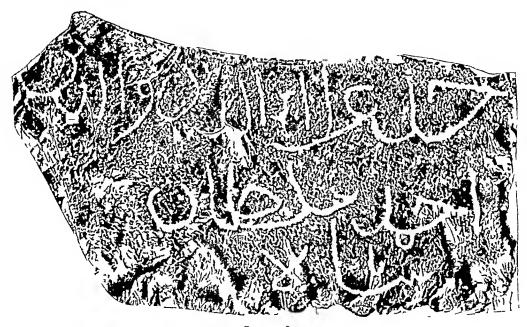
This inscription consists of four lines. The language is Persian mixed with Arabic. It is carved on a slab in Naskh characters, and measures 1 ft. 10 in by 1 ft. 1 in. It records the building of a mosque by one Malik 'Abdu'l-Qūdir son of Ahmad Kliān in the time of Sultān Ibrāhīm 'Ādil Shāh II of Bijapur. My reading of the text is as follows—

¹ Briggs, Vol. II, p 421

² Ibid , p 449

It measures 2 ft 1 in by 1 ft. 4 in.

(a) Inscription of 'Alau'd-Din from Halsingi, Indi Taluqa, Bijapur District



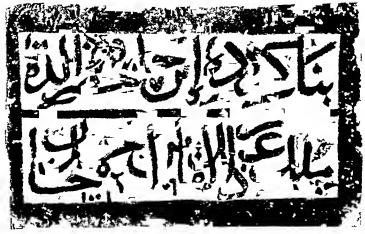
Scale 2

(b) Inscription from a dargah at Pirapur, Indi Taluqa, Bijapur District



Scale 2

(c) Another inscription from the dargah at Pirapur.



SCALE 2



TRANST ATION

by the exalted Malık, 'Abdu'l-Qādır, son of the Khān of exalted rank and position, the illustrious, Alımad Khān, son of Ilyās Khān . In the Hijra year .

(c) Another Inscription from the dargah at Pirapūr

This inscription is composed of two lines. Its language is Persian, and the style of writing Naskh. The slab bearing the inscription measures 1 ft 6 in by 1 ft. It records the construction of a well near the dargāh by the mother of Malik 'Abdu'l-Qādir. The date of the completion of the well is 1001 H, 1593 AD. My reading of the text is as follows—

Plate XV(c)

بدا كردة ان حاة مسرت رالدة

ملك عدد العادر بن احمد حال

TRANSLATION

This well was built by the mother of Malik 'Abdu'l-Qadir, the son of Ahmad Khan

SOME NEW INSCRIPTIONS FROM THE GOLCONDA FORT. BY KHWAJA MUHAMMAD AHMAD, M A.

Three inscriptions of the guns of Aurangzeb, which were found at Goleonda some time ago, have already been published by Mr G Yazdanī, OBE, in the Epigraphia Indo-Moslemica for 1913-14 and 1935-36 Subsequently the Archæological Department of Hyderabad, has discovered two more guns of Aurangzeb at Goleonda, and I am indebted to Mr G Yazdanī for kindly allowing me to publish their inscriptions Ma'āthir-i-'Alamgīnī mentions the name of some guns while describing the siege of Goleonda by Aurangzeb, and states that they were used by him in the bombardment of the fort, but it makes no mention of the names of the two guns discovered recently although they are as important and nearly as large as the guns mentioned in the Ma'āthir, the inscriptions of which were published by Mr G Yazdanī previously 2 It is possible that these two guns may have been brought to Goleonda some time after its conquest by Aurangzeb, otherwise they would not have remained unnoticed in the Ma'āthir

Both of these guns are of bronze and are dated 1077 H (1666 AD) and 1090 H (1679 AD) respectively. The earlier gun, which, according to the inscription carved upon it, was called, Qal'a Kusha (Fort Opener), is mounted on a bastion to the northwest of the Bāradarī. It is 11 ft in length with a bore 6 in in diameter. The diameter at the muzzle is 1 ft 3 in and the circumference near the butt is 5 ft 2 in. There are six ornamented

¹ Ma'athir i 'Alamgiri (Bibl Ind), p 290

² E.I. M., 1913 14, pp. 55 57 and J935 36, pp. 21 24

panels containing inscriptions arranged over the length of the gun. The third and the fifth pinels have inscriptions in Arabic, their script being <u>Thulth</u>. The remaining contain inscriptions in Persian and their script is Nastā'līq. My reading of the texts of the inscriptions is given below—

Plate XVI (a)

First pancl

هركة آمد نعهان اهل منا خواهد مود آدكة پايسة نامي است حدا خواهد مود

Second panel

(بوالطفر محمد محی الدین اورنگ ریه ، بهادر عالمگیر بادشاه عاری سده ۱۰ (حلوس)

Third panel

سده سدعه سعدن و اله

Fourth panel

بوب قلعه كشاي

Fifth panel

هدا عمل محمد على عرب

Sixth panel

کوله ده آثار و دارر سه آثار یکدیم پار دالا دورن حهادگیری

TRANSLATION

First panel Whoever has come to this world will perish some day. One who is everlasting and perpetual is God

Second panel Abū'z-Zafar Muhammad Muhīu'd-Din Aurangzeb 'Ālamgīr Bahādur, the vietorious king (Regnal) year 10

Third panel 1077 H (1666 AD)

Fourth panel Qal'a Kusha (Fort Opener gun)

Fifth panel Made by Muhammad 'Alī 'Arab

Sixth panel Shots ten seers, gunpowder three and three-quarter seers according to the Jahāngīrī weight

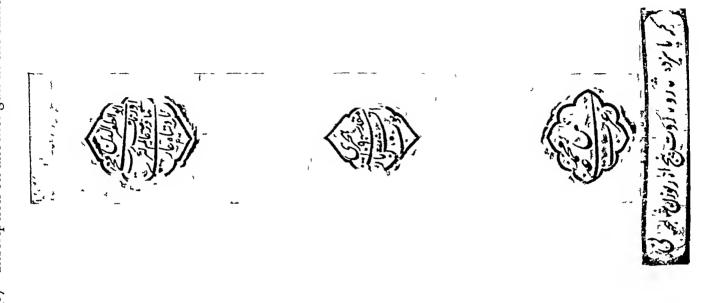
The other gun is mounted on a bastion which is situated at the foot of the Bālā Hisār hill towards the south-west. This gun according to the inscription carved upon it is called Ātish Bār (Raming fire). It is 17 ft in length and has a bore 7 in in diameter. The diameter at the muzzle is 1 ft 7 in and the circumference near the butt 6 ft 10 in. It has four inscribed panels, arranged over its length. The language of the inscriptions is Persian and the script Nastā'līq

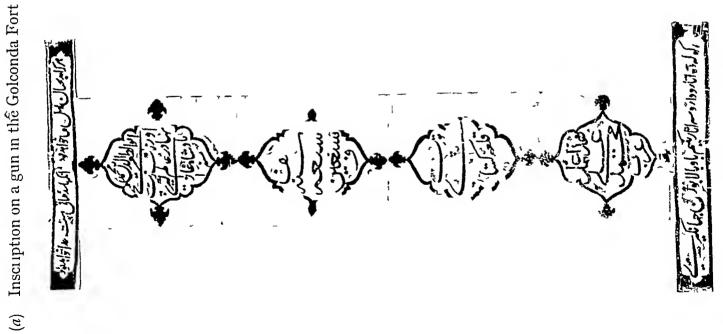
I have decephered the text as follows -

Plate XVI (b)

First panel

الوالطه و صحمد صحى الديس اوردگ ريد ، فهادر عالم كدر فادساه عارى سنة ٢٢ (حكوس)





5



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Second panel

ور آنش دار سده معدسه هدری ۱۰۹۰

Third panel

عمل محمد على عرب

Fourth panel

گله بادرده آذار و داروب پدم آذار دورن شاهههایی

TRANSLATION

First panel Abū'z-Zafar Muhammad Muhiu'd-Din Aurangzeb 'Ālamgīr Bahādur, the victorious king (Regnal) year 22

Second panel Atish Bar (Raining fire) gun The holy Hijri year 1090

Third panel Made by Muhammad 'Alī 'Arab

Fourth panel Shots fifteen seers, gunpowder five seers according to the Shāhjahānī weight

In addition to the above inscriptions, some more new epigraphs have been found on a mosque situated close to the Jallad Burj in the Naya Qal'a at Golconda. It is a small but beautiful structure and has a dish-shaped vaulted roof. A full description of the building is published in the Annual Report of the Archæological Department, H E H the Nizam's Government for the year 1347 Fasli (1937-38 AD). The Mosque according to an inscription carved on it, was constructed by Mulla Khiyāli, who was one of the court poets of Ibrāhīm Qutb Şhāh

Over the arch of the entrance to the mosque is fixed a tablet which bears the following inscription in Thulth characters —

Plate XVII (a)

و آل المساحد لله فلا بدعوا مع الله (۱۸۰ صدی الله منتورد و آل المساحد بناه دی بداه دیر درول شاه در درول شاه دی بداه دیران شاه
TRANSLATION

"Verily the places of worship are set apart unto God, wherefore invoke not any other together with God Whatever God has said is true"

Thanks be unto God that during the reign of the king who is the defender of faith and is like a pole star to the world, that is king Ibrāhīm of good nature

The spandrils of the arch were at one time decorated beautifully by mosaic work, but the stones which were inlaid have been taken out in recent times. An inscription is also carved in the spandrils in Tughra style

Plate XVII (b)

قال الغدى عادة الصلوة و السلام الصارة معول المومندن

کرده این مسعد ندا ملاّ جدالی کو شوب می سوّد کارند خوران بهشدی سدگ و خشت رکنی از خدب نوایی ناندس از رای (؟) آن نود تاریخ او رکن بهست

PAPA

TRANSLATION

The Prophet, whom may God bless, has said

"The Muslim attains his highest glory when he is praying"

This auspieious mosque has been constructed by Mulla Khiyali at will be becoming if the maidens of paradise bring stones and bricks (for the construction of the mosque)

A pillar of paradise for his founder in reference to that the chronogram of the mosque is "the pillar of paradise" 977 H (1569 AD)

The interior of the mosque shows traces of floral designs in gold and blue and also bears an inscription in the $mihr\bar{a}b$

Plate XVII (c)

قال الله سارک و تعالى و وقدس ⊙ الله عمر مسلحد الله من آمن سالله و الدوم الآمرو اقام الصلوة و آدى الركوة ولم يحش الا الله معسى اولئك ان يكونوا امن المهندين كلما سحل دكويا المحواب ﴿ محمّد

TRANSLATION

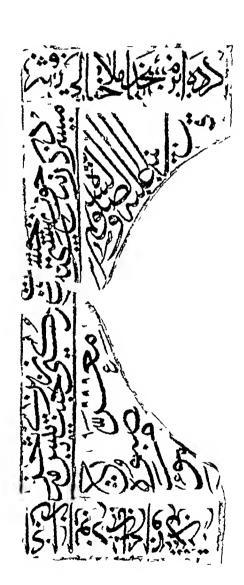
Qui'an, chap 9, verses 18-19

The name Muhammad at the end is that of the scribe who flourished during the reign of Ibrāhīm Qutb Shāh, and several inscriptions at the Golconda fort testify to his skill in the art of calligraphy. The inscription on the Makkī Darwāza is perhaps the best specimen of his skill and this record shows that he came to the Decean from Isfahan Another inscription carved on the Ashrafī Masjid at Golconda shows that he was the son of Sayyid Sadru'd-Dīn

In the repairs recently done to the Musā Burj the missing portion of the Persian inscription referring to the first siege of Goleonda by Prince Muhammad, son of Aurangzeb, in 1656 AD has been found. Mr G Yazdani in his article on the portion of the inscription discovered before had surmised that the Mughals concluded the peace with 'Abdulla Qutb Shāh because they could no longer afford to prolong the siege. This surmise has been found correct by the discovery of the missing portion. I am publishing the full text and translation of the inscription with the kind permission of Mr G Yazdani.

¹ E I M , 1913 14, pp 48 9, Pl XIX







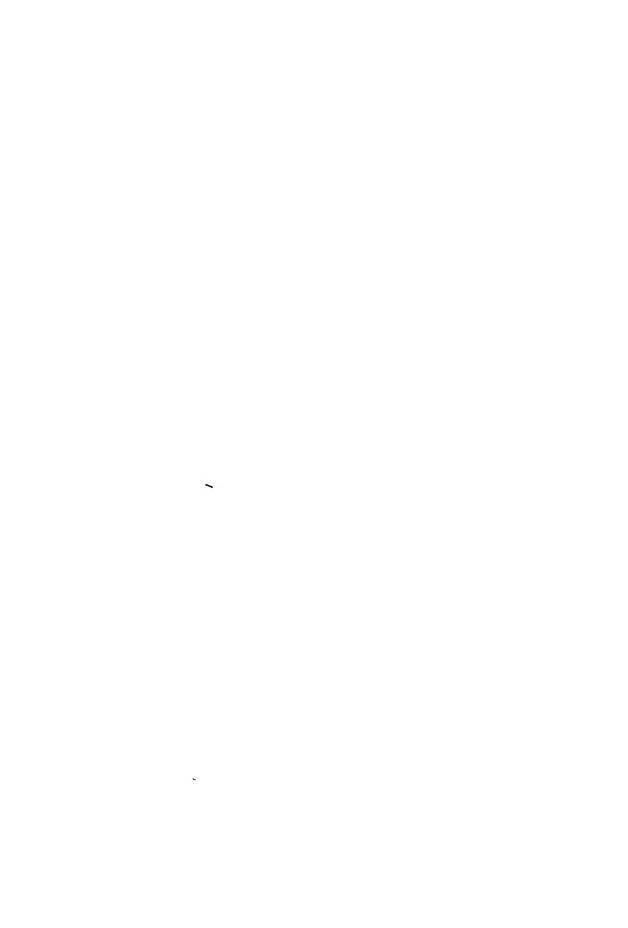


Plate XVIII (a)

يسم الله الرحم أس الرعيم

(۱) محمدک و بسکرک و بستعس و بستعفرک (۲) ان بصلی علی محمّد و آل محمّد و سلّم اما دون ادن درج (٣) وطوم الموسوم دنوج حددري از ولعة شهر (٤) محمّدانگر ددا دهادة شدة است آنکه در سال (۵) به هزار رسمت رئس سلطان ارزنگ رید ، (۲) دن ساه حهان با لشکر عطیم ممعاصرهٔ ادر قلعه (۷) برداهنه دود و از امراء آن دادشاه مدر مدران بام (۸) در مسعر بمودن قلعه ما سلطان عهد كرده دود (a) كه در صدب سه رور قلعه را گرفته تسليم بمايد (١٠) شي و را قائم کرده مورحه و نقب را (۱۱) بردیک ادن درج نا تحدی رسانده حول دریستا (۱۲) درج کوهک بود امّا حکم حهانمطاع عالم مطعع حسرو (۱۳) رمان شهدساه دروان السلطان العادل طل الله (۱۴) انواله طور انوالمنصور انوالعاري ماطال عندالله (۱۵) قطب شاة بدمه ور الورزاء في الومان مقرَّب (١٧) الحصرب السلطانية معتمدالدولة الحاقانية (١٧) حال دى شال سنة سالاري موسى حال (۱۸) عدال سرف صدور نافت که حود دریدها (۱۹) وده ددیع عددم مشعول باسد درآل حال (۲۰) عالدیدان سب و رور بهسداری تمام در دفع (۲۱) عدیم دود و از قصاء ریانی علوله بوت در وهود (۲۲) مدر مدول حدال حورد که در همال مورحه (۱۲) هلاک گشب ر بعد از دوب از ۱سه رور صلح (۲۴) سد و بعد از گداشنی محاصره نه حال (۲۵) مسار الده حکم عالی شد که درج عطدم دربنجا بنا (۲۹) باید کرد با عدم را فرصت بعث مورجه کندن (۲۷) محال بناشد بنابر حکم همایون اعلی (۲۸) بالدک رمانی این درج عطیم بسعی جان صومی (۲۹) النه درسال سنه هزار و هفتان و هه ب (۰۰) نادمام رد دن و اسم معمار دهرمامار (۰۰)

TRANSLATION

In the name of God, the Compassionate and Merciful We praise and thank God and seek His help and beg His pardon may God bless Muhammad and his progeny and assoil them. After the above invocation this great bastion, which is called the Haidarī bastion, in the fort of the city of Muhammadanagar, has been built for the reason that during the year 1066 H Sultān Aurangzeb, son of hāh Jahān, accompanied by a large army, besieged this fort. Among the nobles of the king was one, Mīr Mīrān, who had promised to conquer the fort and make it over to the king within three days. He day and established and carried the intrenchments and mines to the ditch (of the fort). As at this place was a small bastion, an order—obeyed by the world and respected in the universe (lit to which the universe yields obedience)—of the lord of the time, the emperor of the period, the just Sultān, the shadow of God, Abu'l-Muzaffar Abu'l-Mansūr Abu'l-Ghāzī Sultān 'Abdulla Qutb Shāh to the Wazir of the Wazirs of the time, the confidence of the

Royal Court, the trust of the State, the Khān, the evalted Commander-in-Chief, Mūsa Khān, had the honour of issuing to this effect, that he himself be at the spot and occupy himself in repelling the enemy. Thereupon the evalted Khān with all caution buffled the enemy day and night. And by the divine decree a gun-shot strick the body of Mīr-i-Mīrān in such a manner that he expired in that very intrenchment (whence he was bombarding the fort). Three days after his death peace was concluded. When the siege had been raised the supreme orders were issued to the above-mentioned Khān (Mūsa Khān) that a large bastion be built at this place, so that the enemy might not get an opportunity to dig intrenchments and mines (on this side). In obedience to the suspicious (and) exalted orders, through the efforts of the aforesaid Khān this large bastion (was built) within a short time, and completed in the year 1077 H (1666 AD). And the architect's name—Dharmāch īr

SOME MUSLIM INSCRIPTIONS FROM THE MADRAS PRESIDENCY AND ORISSA By G YAZDANI

During the last year the Superintendent for Epigraphy, Southern Circle, sent to me for decipherment and translation the rubbings of a large number of inscriptions from which I have selected eight inscriptions for publication in this Journal. These inscriptions are interesting both from the historical and paleographic points of view and I have studied them in their chronological sequence so far as his been found practicable from their geographical positions. The carliest of these inscriptions, dated 20th Shaw will 1063 H is carved on a mosque at Poonamalle, in the Superimbudur talique of the Chingleput District. It is a bilingual record, in Persian and Telugu, mentioning the name of Mir Jumla the well-known Quib Shāhī general, who by his conquests and statemenship established Quib Shāhī rule in the Carnatic. The inscription shows him as the Governor of the province (Carnatic), while the name of another official, Rustam son of Dhu'l-Fiqār is incutioned, who was apparently in charge of a district (sarhār), thus being subordinate to Mīr Jumla.

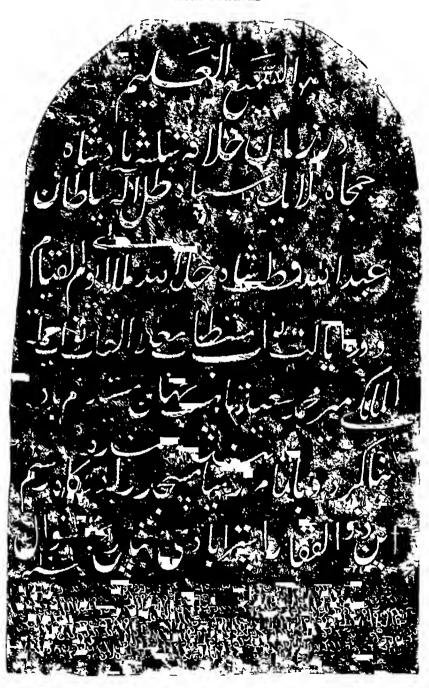
The Persian version of the inscription consists of eight lines, the script being Nasta'liq 2 I have deciphered the text as follows —

(a) Plate XVIII (b) هو السمدع العلدم در رصال حلاقة سلشة (Sic) دادساه حمحاه صلایک سداه طل الله سلطال عدد الله قطب شاه حله الله ملکة الی يوم العدام در ادالب دواب مساطات معلا (Sic) العاب دواب حملة الملکی مدر محمد سعدد با هست حهال مستدام داد در کاه رستم در درالفعار استرآنادی نتاریم سوال ۲۰ ، ۵۰ ۱۳۰۲

¹ For the life history of Mir Jumla please see Ma'a@irul Umara (Bibl Ind), Vol III, pp 530 55
2 The inscription is carved on a large arch shaped tablet of black granite, measuring 4 ft 5 in from the abox to the bottom and 2 ft 9 in in breadth. The inscription is registered as No 303 of the Madras Epigraphical Collection, 1938 39

(a) Inscription on the Musa Burj, Golconda Fort

(b) Inscription on a mosque at Poonamalle, near Madras



SCALE 125



TRANSLATION

HE HEARETH AND KNOWETH!

"During the illustrious (?) reign of the king equal in rank to Jam<u>shid</u>, whose army is the heavenly host, the shadow of God,¹ Sultān 'Abdulla Qutb Shāh—inay God preserve his kingdom till the day of resurrection—and during the government of the gracious Nawāb, enjoying high titles, Nawāb Jumlatu'l-Mulkī Mīr Muhammad Sa'īd—may he live as long as the world lasts—the humble servant of the court, Rustam, son of Dhu'l-Fiqār of Istarabād, built and completed the mosque Dated 20th Shawwāl 1063 H (3rd, September 1653 A D)" ²

The Telugu version has been kindly deciphered by the Superintendent for Epigraphy, Southern Circle, and his reading of the text with its translation into English is given below —

Plate XVIII (b)

- Line 1 Svasti Srī [47] Vijayābhyudaya-Sālivāhana-Saka-varshambbulu 157[8] agunēti Vijaya sainvatsara Bhādrapada šii 13-
 - ,, 2 lu yî subhadınamanıddu Gölakomdda sımhāsanādhīsvarumdama Hajaratı Ālampanna Sulutanı A
 - " 3 bdhullī Kutupu-Sahārājugīri kāryakartalaina Hajarati Navābu Sāhēbulugāri kāryakarta [Pū]-
 - ,, 4 namallı köta Hav āludārumdu Sujāyıta-Ās īrı³ Rūstum-bBēgu Pūnamallı-sthalamamddu ācham
 - ,, 5 drārka-sthīyigīnu masīdu katimehehināru [||*] ganaka yī masīdu samastamaina vāruunu paripīlain
 - " 6 śīynugalavāru [|*] parīpālana ścsinavārīki shōdasa-mahādānālu sēsina-sukrītam kaddu [|*] im-
 - ,, 7 dku yavvaru vikhītain talainstunnārö vāru Kāsilö göhatya šēsina dōshāna pōduru [i]']

TRANSLATION

Hall ! Prosperity!

In the (evehe) year Vijija corresponding to 157[8] of the victorious Sālivāhani—Saka eri, (on the) 13th tīthi of the bright fortnight (of the month) of Bhīdrapada—on this suspicious day, Sujājita Āsīri Rustum bBēgu, the Havāludāru of the fort at Pūnamalli (Poonamallee), the agent (lāryalartta) of Hajarati Navābu-Sāhēbulugāru, (who was himself) the agent of Hajarati Ālampannī Sulutīnu Abdullī Kutupu Sahārājugāru, the lord of the Golakonda throne, built at Pūnamalli (Poonamallee) this mosque, to last as long as the Moon and Sun

Therefore, all people shall protect this mosque. Those that protect (it) will get the merit of making the sixteen great gifts, those that cause obstruction (to it) will incur the sin of killing a cow at Kāsī (Benares)

¹ The titles of Sultān 'Abdulla given here are the same as those given in the Ambār Khāna inscription of the Golconda fort E I M, 1913 14, p 57

" In the margin of the tablet two Persian couplets are carved, the letters of which have been abraded by the effect of weather. The following words can however be deciphered.

Destroyed the house of idols and built a mosque, demolished . infidels built

3 This is the Persian expression, 'Shuga'at Athar' meaning 'bearing the marks of valour', 10 valuant

This Telugu version is engraved below the Persian inscription. The superstructure of the mosque is built of brick and mortar, the base being of stone, which may have originally formed part of a Hindu temple

There is a slight discrepancy in the Saka date 157[8] given in the inscription. It must be Saka 1575, which regularly corresponded to the cyclic year Vijaya quoted in the record. The astronomical details given for this date, namely, Bhādrapada, śu 13, furnish the English equivalent AD 1653, August 26, which according to the *Indian Ephemeris* of L D S Pillai was the 12th day of Shawwāl month of 1063 H, whereas the Persian date as deciphered by Mr Yazdani, is Shawwāl 20 ¹

The next inscription in chronological order is from a mosque at Cuddapah, which was the seat of the Quib Shāhī governors of the Carnatic in the middle of the seventeenth century and later of the Mughal governors. The inscription mentions the name of Aurangzeb and records the breaking of idols and the building of a mosque in the Hijrī year 1103, corresponding to 1692 AD. The first two lines of the inscription are benedictory, consisting of religious texts and a prayer for the longevity of the king's life. The language of these two lines is Arabic. Afterwards there are 8 lines of Persian verse, arranged in sixteen panels, each panel containing an hemistich. The style of writing is Thulth of an intricate type, such as is usually found in the inscriptions of South India. I have deciphered the text as follows—

Plate XIX (a)

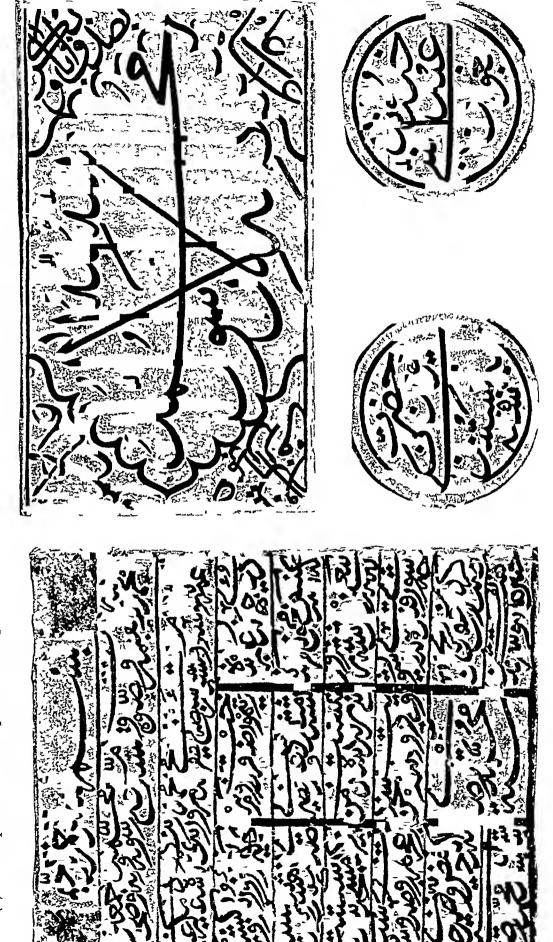
دسم الله الرحمي الرحدم

الحمد لله رب العالمدن و الملوة و السّلام على محمّد رسوله و اله و اصحاده احمعس الهم الله و المحاده احمعس الهم الله و المسلمدن بدعاء سلطدة الى الطعر محى الدين محمّد اوريك ويب بهادو بادساء عالمكتر عارى

سنه ۱۱۰۳ محمد رماے

¹The difference between the two dates is apparently due to the fact that the Telugu version was engraved eight days later than the Persian record [Editor]

² The tablet on which the inscription is carved measures 2 ft 7 in by 2 ft



Scale 166

TRANSLATION

In the name of God, the most Merciful and Compassionate! Praise be to God, the Lord of all worlds, and blessing and peace be upon Muhammad, the apostle of God, and upon all his descendants and companions. O God, help Islām and the Mushms by preserving the kingdom of Abu'z-Zafar Muhīu'd-Dīn Muhammad Aurangzeb Bahādur, the world-conquering ('Ālamgīr) and the victorious king

- 1 Blessed be the ruler of the world, the refuge of universe, whose name effaces the existence of sin
- 2 Since the time of Timur, who conquered the kingdom of Romans, there has been no ruler just like the present king (Aurangzeb)
- 3 The bow which he has stretched by his powerful arms, is such that the echo of its twing has reached the (distant) seas
- 4 By the sword, which the powerful king has wielded, panic has sprung (even) in the ocean
- 5 Although the king of the time is not a prophet, yet there is no doubt in his being a friend of God
- 6 He built the mosque and broke the idols (at a time) when 1103 years had passed from the flight (of the Prophet)
- 7 I inquired of Wisdom regarding the chronogram the unknown inspirer uttered these words secretly in my ears
- 8 "This house of Divine grace and benevolence was built in the year to be obtained from Muhammad Radā'i "

In the year 1103 H contained in Muhammad Radā'ī

According to the Abjad system of reckoning Muhammad Radā'i gives the date 1103 which talkies with the year given in the inscription

The third inscription in chronological order is also from Cuddapah, being carved on three stone tablets, one of which is rectangular in shape and the other two circular. The rectangular tablet measures 2 ft 7 in by 1 ft 6 in while the two circular tablets are 1 ft in diameter each. The style of writing is <u>Thulth</u> of an ornamental character and the language is Arabic as well as Persian. The Arabic text contains the Kalima and the names of the 'four companions' of the Prophet Muhammad. The Persian text comprises a verse mentioning the construction of a mosque by 'Abdu'n-Nabī in 1135 H (1723 AD).

The text has been deciphered as follows -

PLATE XIX (b)

Rectangular tablet

Middle Islamic creed. In corners

دصدی انا نکر وعدل عمر دا روم عثمان وعلم علی

Circular tablets

بعوں حداوید عند الندی نه دستند انوان حصرت بدی ۱۱۳۵ ه۱۰۰

TRANSLATION

Rectangular tablet

In the middle The Islamic creed

In the corners By the truthfulness of Abū Bakr, the justice of 'Umar, the honour of 'Uthman and the knowledge of 'Alī'

Circular tablets

By the help of the master, 'Abdu'n-Nabī, they (the officials under 'Abdu'n-Nabī) built the house of the Holy Prophet (2 e, the mosque) in 1135 H (1723 AD)

The next inscription in chronological order is dated 1159 H and it is carved on a slab fixed over the entrance of Hadrat Ahmad Shāh's tomb at Cuddapah According to the inscription the saint was born in 1072 H (1662 AD) and died in 1157 H (1744 AD), during the reign of the Mughal Emperor, Muhammad Shāh The inscription further states that the tomb of the saint was built through the efforts of Sābū Bībī, the daughter of 'Abdu'n-Nabī The latter is apparently the same person who built the mosque at Cuddapah (supra p 55) and who was apparently the Governor of the Carnatic during the reign of Muhammad Shāh

The inscription is carved on a tablet measuring 4 ft by 1 ft 5 in. The style of writing is <u>Thulth</u> of an intricate type which has made the inscription difficult to read. The language is Persian and the inscription is in verse consisting of four lines. I have deciphered them as follows—

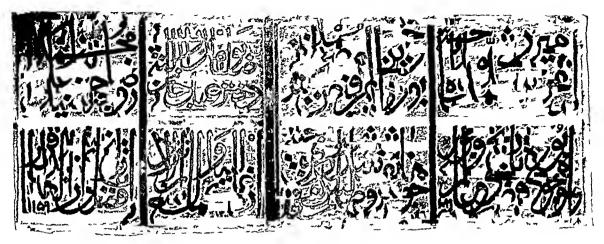
PLATE XX (a)

(٣) صادر ہے ہے دہ مرعد الدی مان دامدار درحهٔ مدد محمد صاحب عالی سار (٣) ار کمال سعی آل عالمهٔ والا نواد دارد دار افضل بالهذا باریج گند سد قرار (۴)

TRANSLATION

- 1 The perfect guide, Mir Ahmad Shāh, may God bless him, was always a benevolent preacher of the faith of Ahmad, the chosen Prophet
- 2 The chronogram of his birth was (contained in the phrase) "How excellent is the existence, the felicity of both the worlds" again how happy is his demise, for the divine inspirer has suggested the phrase 'He became the associate in Paradise', as chronogram
- 3 Sābū Bībī the daughter of the illustrious Khān, 'Abdu'n-Nabī, and the wife of Sayyid Muhammad of exalted rank
- 4 By the extreme efforts of that lady of noble descent (this tomb was built) and the phrase, 'the blessed abode of guidance' was composed as the chronogram

(a) Inscription on the tomb of Ahmad Shah at Cuddapah, Madras Presidency



SCALE 125

- (b) Inscription on a tombstone, survey No 437, Nizampatanam, Madras Presidency
- (c) Inscription on a tombstone in the village Nizampatanam, Madras Presidency





Scale 166

The [phrase Dar-1-afdal bi'l-huda (the blessed abode of guidance) gives the date 1159 H (1716 AD)

The next two inscriptions are comparatively of an earlier date than the previous inscriptions, being dated 1018 H and 1026 H respectively. They are carved on two slabs found near a dargāh at Nizampatnam, a village in the Bīpatla taluq of the Guntur district. The texts of these inscriptions have a strong resemblance to the epitaphs found on the tombs of Qutb Shāhī and 'Adil Shāhī nobles at Golconda and Bijapur. The earlier of these two records bears the name of Khvājah Shāh Haidar of Isfahan, while the other mentions the name of Zamu'l 'Ābidīn of Ardastan. It is not unlikely that these two persons had some kind of connection with either the 'Ādil Shāhī or the Qutb Shāhī Court. The inscriptions begin with religious texts in Arabic and end with Persian verses referring to the transitoriness of the world. The Arabic texts are inscribed in the Till'h characters while the Persian verses are in the Nastā'līq script. The text of the inscription hearing the date 1018 H has been deciphered as follows—

PLATE XX (b)

يا الله

اللهم صلّ على المسماه في محمد و المردصي على و الدول فاطمه [و] السلطين الحسن و اله سنن و صلّ على الريدا (ريس) العداد و الناقر محمد و الصادق جعفر و الكاظم موسى و رما (الرّما) على و الدهى محمد و الدهى على و الله سن العسكوى و صل على الحجة

العائم المندر (المنظر) محمد المهدى صلحب الرمان O رفاف مورد من مواحة شاه مندر اصفهاني في ناريج دولام الرمان الدول سنة ١٠١٨ (هندري)

TRANSLATION

O God I

The Shute durud 1

The death of Khvajah Shah Haidar of Islahan, may God bless bim, occurred in the month of Rabi' I, 1018 H (May-June 1609 AD).

^{1 1} or the complete text and translation see EIM, 1015 16, pp 26 27.

Verse '

Thou shouldst not feel sorry for old friendship. As life is to pass away, it is of no consequence whether it is sweet or bitter when the call from God comes, it is immaterial whether you are in Baghdad or Balkh Even if you succeed in possessing wealth, at last you shall leave it

The other inscription has been deciphered as follows -

PLATE XX (c)

الله مه بد على

درو*د* شریه

ناریم رفات صرحومی رس العاددس اردسدادی در رقت صدیم یکسنده ه در ماه ماه حمادالارل سده ۱۰۲۹ از دار فنا بدار نقا رحلب نمود انشاء الله مصره حق سنحاده و نعالی از را عربی رحمت حود گرداند ② نقانحه یاد کنند

رة که هرگه که سدود در دستان در مددی چه نم رش شدی دل می مگدر ای در سه به تا بوقد به به از سه وه بدیی دمده از گل می

TRANSLATION

Allah! Muhammad! 'Alī!

The Shute durud 1

þ

The date of the death of Zainu'l-'Ābidīn of Ardastan, may God bless him! On the morning of Sunday, the 8th of Jumad I, 1026 H (Sunday, 4th May, 1617 AD) he marched from this frail world to the everlasting region God willing! The Most High and Holy God will take him into His Mercy (Visitors) should remember him by prayer

Verse

- 1 Oh! how my heart was filled with joy when the green plants sprang up in the garden
- 2 O friend, pass by my tomb in spring-tide so that thou mayst see verdure sprouting from my ashes

The last two inscriptions are dated 1147 H and 1188 H respectively, and their tablets are now preserved in the collection of Mr B N Roy of Puri The inscription dated 1147 H was originally set up over the entrance of an Imām Bāra,² the provenance of which is not known. The inscription consists of two lines of Persian verse.

¹ See E I M , 1915 16, pp 26 27

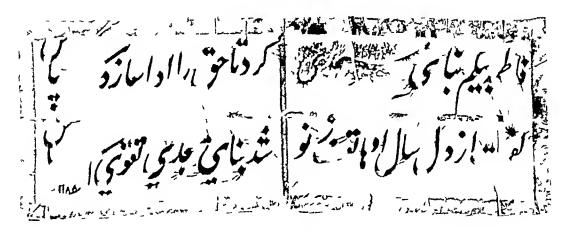
² A place of worship of the Shī'a faith Bāra meaning a fort or a house, Imām Bāra, a house ded cited to the glorification of the noble deeds of the Imāms

(a) Inscription on a stone tablet in Mr B N Roy's collection, Puri



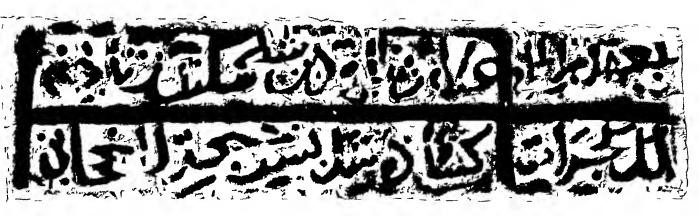
SCALE 166

(b) Another inscription in the same collection



SCALE 166

(c) Inscription of 'Alau'd-Din Khalji, Muttra, U P



SCALE 166

The style of writing is $Nast\bar{a}'l\bar{i}q$ of a fair class I have deciphered the text as follows —

PLATE XXI (a)

TRANSLATION

- (1) A lofty gate has been built by an evalted servant of Hasnain 2
- (2) As regards the chronogram Nisbat remarked "Say it is the gate of the mausoleum of the two sons of 'Alī 1147 H

The phrase according to the Abjad system gives the year 1147 H corresponding to 1734 AD, falling in the reign of the Mughal Emperor, Muhammad Shāh, who ruled from 1719 to 1718 AD

The second inscription refers to the building of a mosque by one Fāṭīma Begam in 1188 H corresponding to 1774 AD and falling within the reign of Shāh 'Ālam II (1759-1806 AD) The style of writing is very beautiful, being Nastā'līq of a high class The inscription consists of two lines of Persian verse which are carved on a tablet, measuring 2 ft 9 in by 1 ft

The text has been deciphered as follows -

PLATE XXI (b)

TRANSLATION

- (1) Fitima Begam built a mosque with the view of glorifying God
- (2) The enspirer suggested the chronogram heartily "A mosque the foundations of which are laid on piety has been built anew" 1188 H corresponding to 1774 A D

AN INSCRIPTION OF 'ALAU'D-DIN KHALJI RECENTLY DISCOVERED AT MUTTRA

By Khan Bahadur Zafar Hasan, Superintendent, Archæological Survey, Northern circle, Agra

Mr F S Growse in his well known Memoir of Mathura (Part I, p 64) writes "Thus, while there are abundant remains of the earlier Buddhist period there is not a single building, nor fragment of a building, which can be assigned to any year in the long

¹ The tablet on which the inscription is carved measures 2 ft 2 in by 10 in

² Hasnan refers to the two grandsons of the Prophet, Muhammad, whose names were Hasan and Husain. The name of the builder of the gate was perhaps Sarafraz Husain or Sarafraz Hasnain, to which the poot has alluded by styling him as the exalted servant of Hasnain.

interval between the invasion of Mahinud in 1017 AD, and the reign of Akbar in the latter half of the sixteenth century" Contrary to this behief I was incidentally informed a few days ago of an old Persian inscription to be found in the dargah of a Muslim saint named Makhdum Shah Wilay it at Muttra My informant, Maulyi Qadir-i-Az im, was unable to read the epigraph, but he told me that he could decipher "Sikandar-1-Thani" This title was adopted by 'Alau'd-Din Klmlji, and, as according to the reading of Manlys Quality-Yam, the record seemed to belong to that emperor, it was considered to possess great historical importance. I took an early opportunity to inspect the epigrauli. and it is much gratifying to note that it responded to my expectation. I visited the dargah under notice in company with Mr Ikrain il Haq, I C 5, the Joint Magistrate of Muttra, on the 27th of August 1939. It is situated at the Sami Ghat and consists of a small enclosure with the grave of the sunt covered by a sandstone shed and lying There are a few other graves in the compound, while the north-east and south east corners of the enclosure are occupied by two doned tombs, the former containing three graves and the latter only two. The enclosure so to say, is an uncient Mushin eemetery

The epigraph is fixed on one of the north openings of the contherest tomb. The dome of this structure, supported originally on eight tone columns, is constructed on the corbelling principle with stone slahs overlapping one over the other, and it apparently belongs to the early period of the Muslim occupation of India, when the Indian builders still lacked the shill of constructing in true dame. The other tomb, which is also covered by a dome supported on twelve stone columns, is of a later date, probably of the Tughling or Lodi period.

Unfortunately the inscription, which is engraved on a red sandstone slab is fragmentary. It is in Persian verse inscribed in Naskh characters, and seems to have originally consisted of four lines of which only the second and fourth and also the small endings of the first and third exist. The epigraph runs as follows—

PLALE XXI (c)

TRANSLATION

during the reign of Sultan 'Alai Duny i-wa-Din St ah Sikandar-i-Th ani

the ruler of Gujrat, opened at the mosque of Ulugh Khān

The event to which the epigraph refers is not clear. It however mentions 'Alau'd-Din Khalji with his title Sikandar 1-Th ini (Alexander the Second), Gujrat and the mosque of Ulugh Khān. Now there were two Pathān nobles who are known to have borne the title of Ulugh Khān, one Ghijāthu'd-Din Balhan before he ascended the throne, and the other Almās Beg, the brother of 'Alāu'd-Din Khalji. Almās Beg Ulugh Khīn was deputed by 'Alāu'd-Din Khalji for the conquest of Gujrat in the third year of his reign (697 H = 1297-98 AD), and it is believed that our inscription alluding to that expedition

The group of tombs at the dargah of Shih Wiliyat has been noticed in the District Gazetteer, Multra, by D L Drale Brockman, ICS, p 301, but the date assigned to them is of the sixteenth century

^{*} Tarikh : Firoz Shahi by Diau'd Din Barni, Persian text, Bibliothees Indies, 1862, p 26

² Ibid., p. 242, Törikh: Firishta, Persian text, Naval Kishor Press, Lucknow, 1905, Part I, p. 101

⁴ Ibid, p 251, ibid, pp 102 3

records the erection of a mosque at Muttra by that noble Early Muslim inscriptions in veise are very rare in India, and in this respect also the epigraph possesses an interest

Evidently the inscription does not belong to the tomb on which it is at present fixed Outside the enclosure, however, there is an old wall-mosque marked by three mihrāb recesses. The central one of these mihrābs is of red sandstone and bears a Qur'ānic inscription, which is partly obliterated, but the style of the script lends it a great antiquity. It is not improbable that the mosque referred to in the inscription of 'Alāu'd-Dīn Khaljī is this wall-mosque, and that that inscription was originally fixed on it. The Custodian of the dargāh related that the sacred buildings at the enclosure were damaged lately by floods and that certain repairs were executed to them. He added that it was on that occasion that the inscribed slab of 'Alāu'd-Dīn Khaljī was set up at its present place. He had no information of the original site of the inscription, nor was he aware as to what happened to the missing portion of it

I Immediately to the west of this will mosque there is a modern mosque having its prayer chamber crowned by three domes and flanked on either side by a minaret



INDEX

| A | PAGE |
|--|--|
| D | 'Alı, the son in law of Prophet Muhammad, 56, 58 |
| PAGE | 'Ali Barīd I, the second ruler of the Barīdi |
| 'Abdu'l Hamid Lahori, Mulla, author of the | dvnrsty |
| $B\tilde{a}d + \tilde{h}\tilde{a}h N\tilde{a}ma$ 8 (fn) , 9 (fn) , 10 (fn) | 'Alı Barıd II, the third ruler of the Barıdî dy |
| 'Abdu'l Litif Saīd, Sipāh Salār 1 A'zam, Maq bara of, at Aswara Khurd | nasty 1, 2 |
| | Allahabad 6 |
| 'Abdulla, so Shaikh Rāji Muhammad 36 'Abdulla Khān, the Mughal general 35 | |
| 'Abdulla Qutb Shāh, Sultān of Golconda 50, 51, 53, | Allahvardı Khin Turkman, three inscriptions |
| 53 (f n) | of, from the ancient hill forts in the Nasik |
| 'Abdu'l Qādır, Malık, s o Ahmad Khān 46, 47 | District 7, 8, 9, 10, 11, 12, 13 |
| 'Abdun Nabī 55, 56 | Almās Beg Ulugh Khān, brother of 'Alāu'd |
| Abū Bakr, companion of the Prophet Muham | Dın <u>Kh</u> aljî 60 |
| mad 29, 33, 34, 56 | Ambār Khāna, Golconda Fort, inscription |
| Abū'l Fadl 17, 35 $(f n)$, 44 $(f n)$ | of, $53 (f n)$ |
| Abū'l Muzaffar Abu'l Mansūr Abu'l Ghāzı | Amır Barıd Shāh II 4 |
| Sultān 'Abdulla Qutb Shāh 51 | Amīr Barīd, Mırza Wah, eighth ruler of the |
| Abū'l Muzaffar Nusrat Shāh, Nāsıru'd Dunya | Baridi dynasty 2, 3,4 |
| wad Din, King of Bengal 38 | Amırza Wali Amır Barıd Shāh 3 |
| Abū'z Zafar Muhammad Muhīu'd Din Au- | Anchlägar (Achalgarh) fort 11, 12 |
| rangzeb 'Ālamgır Bahādur 48, 49, 55 | Anjrā'i fort |
| 'Ādıl Shāhī 44, 57 | |
| Ahivant fort 11, 12 | Ansarı, Dr K A A, Assistant Engineer, |
| Ahmadabād Bidar 46 | Northern Circle, Archæological Survey of India 6 |
| Ahmad Khān, so Ilyās Khān 47 | |
| Ahmad Khān Niyāzī | Anwaru'd Din, Nawāb of Arcot |
| Ahmadnagar kingdom of the Nizām Shāhī | Apostle of Allāh Apostle Muhammad tha |
| dynasty 7, 8 Ahmad Shāh I, Sultān of Gujarit 13 | Apostle, Muhammad the 11, 12 Appā Sīhib $35 (f n)$ |
| Ahmad Shāh Baihmanı 4 | Archæological Department, Hyderabad $43 (f n)$, 47 , |
| Ahmad Shāh, Hadrat, Mir, tomb of, at Cudda | 49 |
| pah, 56 | Archmological Museum, Bidar fort 2 |
| Ahmad Shāh Wali Baihmani 46 | Archæological Museum, Hyderabad 43 |
| \vec{A} 'în ı \vec{Akbari} , Jarret's translation 17 (fn) , 44 (fn) | Arcot 42, 43, 44 |
| Aintha Shāh Wali, a Muhammadan saint | Āsaf Jāh, Nızāmu'l Mulk, Qamru'd Dın Chīn |
| buried at Dhamoni, Sauger District (C P) | Qalıj <u>Kh</u> ān 43 |
| 35 (f n) | Ashraf Husum Sahib, Maulavi , 6, 7 |
| Ajanta range $7 (f n)$ | Ashrafi Masjid at Golconda , 50 |
| Akbar, Emperor 8, 17, 18, 19, 20, 26, 27, 28, 35 | Ashtūr, a suburb of Bidar, where the Baihmanī |
| (f n), 40, 41, 44, 60 | kings of Bidar he buried 2 |
| Akbar, Jalālu'd Din Muhammad Shāh 28 | Ashtūr well, inscriptions from 2, 4 |
| Akbarnagar (Rājmahal) 18 | Asrawa Khurd, near Allahabad, inscriptions |
| Akbarnāma, Vol III 18 (fn) | of Ghiyāthu'd Din Tughluq from, 6 |
| Akram (Humāyūn) Barıd Shāh 4 | Ātish Bār (Raining fire), a gun at Golconda 48, 49 |
| Alāhdād <u>Kh</u> ān 29 'Alamgir, Aurangzeb 31, 36 | Aurangzeb 28, 29, 30, 31, 34, 35, 43, 45 (fn) , 47, 50, 51, 54 55 |
| | Aurangzeb Shāh, 'Ālamgīr 31, 42 |
| 'Alāu'd Dīn Ahmad Shāh Baihmanī II, ins- cription of at Halsingī 46 | Advangzed Snan, Alamgh 31, 42 A'zam Mansūr Khān, builder of the embank |
| 'Alāu'd Dın Khalı 5, 7, 13, 39, 59, 60, 61 | ment of the Kamthana tank, near Bidar |
| Man a Dia man | THOUSE OF AND TERMINATION OF THE TOTAL TANGET |

| | | 1 | |
|---|---|--|--------------------|
| В | | | PAGE |
| | Page | Bidar Sultāns | 42 |
| - 4 G to the Charles The terms who | | Bihar . | 9 |
| Babu Salandranath Ghosh, Photographe | | Bijapur | 43, 45, 46, 57 |
| the Eastern Circle, Archæological Su | 17 | Bijapur, Sultāns of, | 8, 35, 42 |
| of India | | Bijapuri part of the Carnatie | 43 |
| Bābū'ı Mankalı, a federal amīr | 18 | Bına Neokī mosque, Bhonrası, Gwalio | r State, |
| Bābū'ı Qaq <u>sh</u> āl | 19 | inscriptions from, | 32 |
| Bābur | 38 | Bloohmann 38 | (f n), 44 (f n) |
| Badā Bāg <u>h</u> , Great mosque , mscriptions at | | Bogra | 17 |
| Badā Bāgh ınscriptions (Gwahor State) | 23, 28, 30, | Brahmaputra | 18 |
| - 4 | 31 | Branding Regulation | 17, 19 |
| Bād shāh Nāma of Mulla 'Abdu'l H | | Briggs, the translator of Firi shta 1 | 5, 16, 46 (f n) |
| Lahori $8 (f n), 9 (f n)$ | | Bubulpore | 34(fn) |
| Baghdād | 57 | Buddhist period, remains of | 59 |
| Bajrangadh, Kiohī Rajput rulers of | 23 | Bundela chiefs | 35 |
| Bālā Ghāt (uplands) | 43 | Bundela rajas of Chanderi | 23 |
| Bālā Hısār, Goleonda fort | 48 | Bundelkhand | 34(fn) |
| Balban, Ghiyāthu'd Din (Ulugh Khān) | 5, 60 | Burgess, author of Muhammadan Arc | |
| Bāglān | 8(f n) | ın Gujarat 14 | $\{(fn), 15(fn)\}$ |
| Bal Jatı Shāh, Dargāh of, at Dhamoni, Pe | | ļ | |
| inscription from | 35, 35 (f n) | ļ | |
| Balkh | 57 | | |
| Bamora railway station on the Delhi Bo | • | C | |
| hne of G I P | 22 | Control of the transfer of the | |
| Banda Tahsil, 29 miles North of Saugo | • | Cambridge History of India, Vol III | 15(fn) |
| P) | 34 (f n) | Cambridge History of India, Vol IV | |
| Bandi Bāgh at Bhonrasa, Gwahor State | 23, 32 | | S(fn), 44(fn) |
| Bandi Bāgh, inscriptions at | 23 | Carnatic, Madras | 42, 43, 44, 52 |
| Bandi Wāli mosque in Bandi Bāgh, in | | Chakravarti, Dr N P , Government | |
| tion at | 32, 33 | phist , , , , | 5 |
| Bāradarı, Golconda fort Bārā Khambi mosque, Bhonrasa, Gw | 47 | Chatar Sal of Panna | 35(fn) |
| State, inscription at | | Champaner, Halol Taluqa of Panch | |
| Barid Shāhī court | 32 | District in Bombay Presidency | 13, 14 |
| Barni Diau'd Din, author of Tārikh 1. | 1 | Champaner, Jāmi' Masjid at, | 15 |
| • | | Champaner, Persian inscription from t | |
| Shahī 5 (f n), 6 (f Basalīnu s Salātīn | | Masjid at, | 13 |
| Bayana, Bharatpur State, inscription of S | 2, 43 (f n) | Champaner, Chohān Ravals of | 13 |
| Balban from, | | Chanda, Raja of, | 35 |
| Benares | 5 | Chanda Sāḥib, an aspirant to the Na | - |
| Beng il Sultāns | 9 | of Areot | 43 |
| Berar | 17 | Chanders Bundels Bass of | 23, 25, 26 |
| Beswara , Sarkār of, | 9 | Chanders, Bundela Rajas of | 23 |
| Betwa, river | $egin{array}{c} 39 \left(f \ n \ ight) \ 22 \end{array}$ | Chander Raja of Gwalior | 35 (f n) |
| Bhanwar Singh, Raja | 22 23 | | , 8, 9, 10, 11, 12 |
| Bharatpur State | | Chandor Taluq Chandor town | 7 (6) |
| Bhilsa District, Gwalior State | $rac{5}{22}$ | | 7(fn) |
| Bhonrasa, Gwalior State, Muslim inserip | | Chandraya Drug, fortifications on, in the Arcot District, Madras | |
| fu | 2, 25, 26, 34 | Chatmohar railway station (E B R) | 42 37 |
| Bhonrasa, fort at | 27, 28 | Chingleput District, Madras Presidence | |
| Bhonrasa, 'Idgāh with inscription | 34 | Chohān Rajputs | |
| Bhonsalas | 35 (f n) | Chohān Ravals of Champaner | 13 13 |
| Bhuians (Zamindars) of East Bengal | 18, 19 | Commissariat, author of History of Gu | |
| Bidar, Ahmadabāa . | 46 | Crofton, R M, Director General of 1 | |
| Bidar Tort | 2 | His Exalted Highness the Nizam's | |
| Bidar inscriptions | 1 ' | ment | 34, 35 |
| * | • | | 0x, 00 |

| Paor | D. a.a. |
|--|---|
| | PAGE Iqbal Nama : Jahungīrī 8 (f n) |
| II tistilet, timoripatoria il o | 'Isa Khān, one of the Bhusans (Zemindars) of |
| Harji, son in law of Shivaji Hasan, grandson of the Prophet Muham | Bengal 18, 19 |
| mad $59 (f n)$ | Isfahan 50 |
| Hasan Khan, builder of the fort of Blionrasa, | Ishakpura, a village in Saugor District |
| Gwalior State 27, 28 | (C P) $35(fn)$ |
| Hasnun, the two grandsons of the Prophet | (0 -) |
| Muhammad 59, 59 $(f n)$ | T |
| Hāthi Qabr, Bhonrasa, Gwalior State 32 | J |
| Hijia, the Mushin era $16, 16 (fn)$ | Jagat (Jagapat) Rao, Daulati, s o Banchāli |
| History of Gujarat by Commissariat $15(fn)$ | Khanda an officer of the Barid Shahi court, |
| Horse Tomb at Chanders $32 (f n)$ | builder of the Ashtur well 2, 3, 4 |
| Humiyun i Akram Barid Shih | Jaglidar's mosque at Bhonrasa (Gwalior |
| Husain, grandson of the Prophet Muhain | State) 28 |
| mnd 		 59 (f n) | Jahaugir 8, 9, 36 |
| Hushim Bistion, Gingee fort, inscription on, | Jahangiri weight 48 |
| Husain Nizām Shāh | Jai Singh, Raval of Champaner 13, 14 |
| Husun Shih, Sultan of Bengal | Jalalu'd Dan Muhammad Sh'ili Akbar 28, 41 |
| Husain Shāhi Kings of Bengal | Jallid Bury Golconda fort 49 |
| Hyderabad 13 | Jami Masjid at Champiner 15, 16, 17 |
| Hydarbadi part of the Carnatic 13 | Timshid, the celebrated ruler of Iran 53 |
| τ | Jangdar, menning a 'warrior' 38 |
| I | Jauliar 'Mi Man Qaqah'il 19, 21 |
| Ibrāhim Abū Bal r Nau <u>sh</u> īrwān 6 | Jaula (Jaulya) fort 11, 12 |
| Ibrīhim 'Ādil Shāh II of Bijapur 16 | Janapar 9 |
| Ibrihm Qutb Shih of Golconda 19, 50 | Joshi R M, Superintendent of Bidar Monu |
| Il lity iru'd Dm, Court noble of the raign of | menta, Hyderabad State 1, 2, 3 |
| Ghy īthū'd Din Tughluq 6 | Jughtr Raja, of Ondeha (Orcha) 35 Junnar 8 |
| Ikhtıyaru'd Dın Afghan 7 | Jummai |
| Ikhtiyārū'd Din Etigin 7 | K |
| Ikhlas Khan, Nawab, an officer under Aurang | |
| zeb 28, 29, 31 | Kaira District, Bombay Presidency 13(fn), 15(fn) |
| Ikrām ul Haq, ICS, Joint Magistrate of | Kalvan $8(fn)$ |
| Muttra 60 Imim Bārī , 58, 58 (fn) | Kalvān Taluqa, Nasık District |
| | Kamīl <u>Kh</u> ān of Lahore 28, 29 Kamthāna tank, near Bidar 1 |
| Imperial Gazetteer 12 $(f n)$, 15 $(f n)$ Imperial Mughal army 8 | Kamthāna tank, near Bidar I Kānehnā fort 11, 12 |
| Indi Tiluqa, Bijapur District, three inscrip | Kanhera fort 11, 12 |
| tions from, | Karatova river 17, 19 |
| Indian Ephemeris, by L D S Pillai 51 | Kedar Rai 18, 19 |
| Irdian Museum, Calcutta 37 | Kethora railway station of the Delhi Bombay |
| Indra'ı, ancient fort of, 7, 8, 9, 10, 11, 12 | hne of G I P 22 |
| Inscriptions (three) of Allih Vardi Khin | Khāndesh S |
| Turkmin, from the ancient hill forts in the | Khān 1 Danrān 8 |
| Nasık District 7 | Khān Miy in Mu'azzam 38 |
| Inscription of 'Alīu'd Din Khalji from Muttra 59 | Khān 1 Mu'azzam Mubarīk Khīn 38 |
| Inscriptions of Bidar 1, 2, 3, 4 | Khān Muhammad, Bijapur general 42 |
| Inscription of Ghiyāthā'd Din Tughluq from | Khan Sher Khan, fief holder of the province |
| Asrawa Khurd near Allahabad 6, 7 | of Chanders 24 |
| Inscription of the son of Mahint Shah of | Khān Zamīn 8 |
| Malwa at Bhonrasa (Gwahor State) 24 | Khīn Zamān, governor of Bijapur 42 |
| Inscriptions (two) from Sherpur, Bogra Dis | Kheda, Gwahor State $32 (f n)$ |
| tmot Kongol | |
| trict, Bengal | Kherva mosque at Sherpur 19 |
| Inscription of Sultin Balban from Bayina, Bharatpur State . 5, 6 | Kherva mosque at Sherpur Khvāja Bostān, builder of the mosque at Gornalli, near Bidar 4 |

INDEX 67

| Page | PAGE |
|--|--|
| Khwaja Muliammad Ahmad, Curator, Hyde- | |
| rabad Museum 47 | Mā'sūm Khān Kabuli, a Jāgīrdār under |
| Khwāja Shāh Haidar of Isfalian 57 | Akbar 18, 19 |
| Kichi Rajputs, rulers of Bajrangadh 23 | Mātā's temple, Bhonrasa (Gwahor State), inscription at 34 |
| King of Persia | Mıyān Mu'azzam 37, 38 |
| Kistnagiri hills, fortifications on, in the South | Mıyān Mu'azzam <u>Kh</u> ān 38 |
| Arcot District, Madras 42 | Mihmānshāhi, Pargana 17 |
| Kolair (Koledhair) fort 11, 12 | Mir Ahmad Shah, Dargah of, at Cuddapah 56 |
| | Mir Jumla (Nawāb Jumlatu'l Mulki Mir |
| | Muhammad Sa'id, well known Qutb Shāhi |
| T | general) 52, 52 (f n), 53 |
| L | Mir Mirān, a nobleman of the reign of Au |
| Lodi period 60 | rangzeb 51, 52 |
| Lucknow 9 | Mir Muhammad Panāh, Ghīziu'd Din Khān, |
| Lucknow, $Sarlar$ of, $39 (f n)$ | eldest son of Āsaf Jāh I 43, 44 |
| Lucknow, Provincial Museum, five inscrip | Mırzı Murid Khin, so Jauhar 'Alı Khin Qaqshil |
| tions from, 38, 40, 41 | Moneer, Q M, Superintendent, Archæological |
| | Survey, Western Circle 7, 13 |
| M | Mongalkot inscription 38 |
| 1m | Mu'azzam Khān 18 |
| Ma'athir i'Alamgīrī 47, 47 (fn) | Mu'azzam, Miyān 37, 38 |
| Ma'āthīru'l Umara $9 (fn), 19 (fn), 35 (fn),$ | Mubarāk Khaljī, Qutbu'd Din 41 |
| 43 (fn), 44 (fn), 45 (fn), 52 (fn) | Mubārak Khān, Khān 1 Mu'azzam 38 |
| Madras Presidency and Orissa, some Muslim | Mubarāk Shāh Khalji 38, 39 |
| inscriptions from 52 | Mughal Empire 8 Mughal Emperors 8 |
| Mahābat Khān, Khān Khānân, Shāhjahān's Viceroj of the Decean 8, 9 | Mughal Emperors 8 Muhammad, the Apostle 11, 12, 33, 51, 55, 58 |
| Mahmud Begra, Sulfan, the sixth king of | Muhammad 'Alı 'Arıb, the gun maker 48, 49 |
| Gujarat in the Ahmad Shāhi line 13, 14, 15, 16 | Muhammad, Prince, Aurangzeb 50 |
| Mahmūd of Ghazni 60 | Muhammadābād, name given to Pawagadh by |
| Mahmud Khalp, Sultan of Malwa 13 | Mahmud Begra 14 |
| Majnūn Khān, leader of the Qāq <u>sh</u> īl rebels | Muhammad Hājī 6 |
| who succeeded Bābū'ı Qīqshāl 19 | Muhammadnagar, the old name of Golconda 51 |
| Majumdar, N G, lato Superintendent, | Muhammad, so Sayyid Sadru'd Dm, a |
| Archeological Section, Indian Museum, | famous calligraphist of the reign of Ibrīhīm Outb Shāh 50 |
| Calcutta 17, 37 Makhdūm Shīh Wilāyat, Dargāh of, at Muttra 60 | Qutb Shāh 50 Muhammad Radā'ı (1103 H) 55 |
| Makhi Darwaza, Goleonda fort, 50 | Muhammad Shih, the Mughal Emperor 45, 56, 59 |
| Mahk 'Abdu'l Qādır, s o Ahmad Khān 46, 47 | Muhammad Shih I, Sultān of Gujarat 13 |
| Mahl Sudha, an officer under Mahmud Begra | Muhammad Latif, s o Muhammad Zarif |
| of Gujarat 13 | Fārūqı 36 |
| Malwa, Sultans of, 23 | Muhammad Sharif 31 |
| Manchna fort 11, 12 | Muhammadan Architecture in Gujurat by |
| Mandla Gond Dynasty $35 (f n)$ | Burgess $14(fn), 15(fn)$ |
| Mān Singh, Rāja 18, 19 | Mulla Khiyāh, one of the court poets of |
| Mansūr \underline{Kh} īn, \underline{A} '72m 1 Marāthās 8, 23 | Ibrāhīm Qutb Shīh 49, 50 Munta \underline{M} abū'l Lubab, Bıbl Ind 35 $(f n)$ |
| Marîtha Empire 8 | Murād Khān, Nawāb, Mirza 19, 20, 21 |
| Marīthi inscriptions of Bidar 1, 2, 3 | Murshidābād 19 |
| Mirkanda fort 11, 12 | Mūsa Burj, Golconda fort 50 |
| Markande Gate, Bhonrasa fort (Gwahor | Musa Khan, Commander in Chief of the |
| State) 27 | Golconda forces 52 |
| Markande stream, (river) 22 | Muttra 9, 59, 60, 61 |
| Marl ande Right 22 | Muzaffar Jang, grandson of Āsaf Jāh I 43, 44 |

| PAGE | PAGE |
|--|---|
| | Part c/ (Princo) . 9 |
| Individual Will II, Suffer or Ordinar | Paul Horn, Dr 17 |
| Mymensingh District . 17 | Pawagadh, fortress of |
| 77 | |
| N | Q |
| Nander . 8 | Qadir i Azam, Maulvi . 60 |
| Narsoram, who constructed the Sul la Tiratha | Qul'a Kusha (fort opener), a gun at Golconda 47, 48 |
| Gate of the Bidar Fort in the reign of 'Ali | Qalandari mosque, Bhonrasa (Gualior State) 32 |
| Brid I | Qandhur fort 9 |
| Nasik 8 | Quinnuj . 19 |
| Nasık District 7, 9, 10, 11, 13 (f n) | Qinungo's Sher Shah . 19 (f n) |
| Nasık District Gazetteer 8 (f n) | Qāq <u>sh</u> āl, Bābū'i 19 |
| Nasık town $7(fn)$ | Qāqshāl, the Turk fief holders of Ghoraghat |
| Näsir Jang (Nizīmā'd Drula), accord son of | in Rangpur District 18, 19 |
| Asaf Jih I 43, 44 | Qarāwāl Begi, Superintendent of hunting ex |
| Nāsirā'd Din Nusrat Shāh, Sult in of Bengal 37 | catatons 8 |
| Maskh characters of the Bayana inscription of | Qīsım Barid Shāh of Bidar 2 |
| Sult in Balban 5 | Qanm Bazar . 19 |
| Nav igram, Pabua District, Bengal 37 | Qutbu'd Din Mub ral Khalji . 41 |
| Natingram inscription 37 | Qutb Shabt 57 |
| Nawab Anwaru'd Din of Arcot Nawab II blan to han an affinal under Austral | |
| Nawab Ikhlāş Khān, an official under Aurang zeb 28, 29 | R |
| zeb 28, 29 Nawab Jumlatū'l Mulki Mir Muhammad Saī'd | |
| | Raja Bir Singh Deo, the Chief of Orchha $35(fn)$ |
| (Mr Jumla), well known Qutb Shahi general 53 | Pajazir lulls, fortifications on, in the South |
| Nawab Mirza Murād <u>Kh</u> ān 21 | Arcot District, Medras Presidency 42 |
| Naya Qal'a at Golconda 49 | Raja Jujhār of Ondeldia (Orehlia) |
| Nazim, Dr. M., Superintendent, Archeologi- | Räjdhair fort 11, 12 |
| cal Survey, Central Circle 35 | Raja Man Singh 18, 19 |
| Nisbrt, pen name of r poet 59 | Raja Ram 43 |
| Nizāmpatnam, a village in the Bapatla Taluqa | Raja Rup Naik 42 |
| of Guntur District 57 | Raja Shahji Bhonsla, father of Shivaji, a |
| Nir im Shāhi kings (Dynasty) 7 | Maritha nobleman 8 |
| Nızam Shahı Lingdom 8 | Rapput Princes 8(fn) |
| Nizāmū'd Daula, Nāsir Jang, second son of | Rīmā Rāya, Raja of Vijayanagar . 42 |
| Āsaf Jāh I 43 | Rimsej fort 11, 12, 13 |
| Nizāmū'l Mulk, Qamru'd Din, Chin Qilich | Ram Singh Saksona 22 |
| Khan Khan i Dauran, Mughal Viceroy of | Randālalı Khān, title held by one of Aurang zeb's favourite commanders 35. 36 |
| the Decean, (later Āsaf Jāh) 43 | |
| Nusratgarh, mint name given to Gingeo by | Rangpur District 18 Ranthambore in Menar 13 |
| Aurangzeb 43, 15, $45(fn)$ | |
| Nusrat Khān fief holder of Bayana 5, 6 | |
| Nusrat Shah, Nasıru'd Din, Sultan of | Raura Pies 7 (fn) Raval, Chohān of Champaner 13 |
| Bengal . 37, 38 | Reaz, by 1 Selam $38(fn)$ |
| | Roy, B N, of Puri 58 |
| מ | Rūp Nuk, Rija 42 |
| P | Rustam, s o Dhū'l Liqār Istarabādī 52, 53 |
| Padakota, a portion of the fortifications of the | Us ou |
| Bidar fort . 2 | 8 |
| Palamkota 42 | |
| Pālār river | Sabu Bibi, daughter of 'Abdu'n Nabi and wife |
| Panch Mahais District (Bombay Press | of Sayyd Muhammad, the builder of the |
| dency) 13, 15 $(f n)$ | dargāh of Hadrat Ahmad Shāh at Cudda |
| Parenda fort . 0 | pah 56 |

INDEX 69

| Page | Page |
|--|---|
| Sadras 43 | Sherpūr Mureha 17, 19 |
| Sā'dullāh <u>Kh</u> ān's mosque at Gingee, inscrip | Slicipūr, two inscriptions from, Bogra District, |
| tion in 45 | Bengal 17, 18, 19 |
| Sahyadrī range 7, 8, 13 $(f n)$ | Shihābu'd Din Muhaiumad, Shāh Jahān 11 |
| Sa'id, governor of Gingee in the time of | Shivaji 8, 43 |
| Farrukli Siyar . 44, 45 | Sthachal mountain, in the South Areot Dis |
| Saifulläh, so Alläh Vardī <u>Kh</u> ān 9 | triet, Midris Presidency 42 |
| Sailandranath Ghosh, Babu, Photographer | Sikandar i Thānī, title adopted by 'Alāu'd |
| of the Archæological Survey, Eastern Circle 17 | Din Khalji 60 |
| Circle 17 Saksena, Ram Singh 22 | Sıpāh Sālār ı Ā zam 'Abdū'l Latıf Sa'ıd, Maq |
| Salām's, A, $Ri\bar{a}z$ 38 $(f n)$ | bara of, at Aswara Khurd 6 Statistical Account of the Decean under the |
| Salumnagar fort, constructed by Rāja Mān | 35 7 7 |
| Singh at Sherpūr 18 | Mughais $42 (f n)$ Sukla Tiratha Gate, one of the old gateways |
| Salım, Prınce, afterwards Emperor Jahingir 18 | of the Bidar fort |
| Saljūqī sovereign, Sultān Sanjar of Central | Sultān 'Abdullāh Qutb Shāh of Golconda 51 |
| Asia 9 | Sultan Ahmad Shah Wali Baihmani 46 |
| Samaj in the Pabna District, Bengal, mosquo | Sultan Alı Faruqı, the late Superintendent of |
| at, 37 | Bidar Monuments, Hyderabad State 1 |
| Sāmī Ghat, Muttra 60 | Sultans of Ahmadnagar 42 |
| Singamner 8 | Sultans of Bidar 42 |
| Sanjar, Sultān, Saljūqi sovereign of Central | Sult ins of Byapur , 8, 42 |
| Asia | Sultāns of Delhi, inscription of, |
| Sanskrit inscription of Sultan Balban from | Sultāns of Golconda 8 |
| Bayāna 5 | Sultāns of Malwa 23 |
| Sanskrit School attached to the Goculchandra | Sultān Ibrāhım 'Ādıl Shāh II of Bıjapur 46 |
| māji temple at Kāman, Bharatpur State 5 | Sultan Vahmud Begra, the sixth king of |
| Sar Andāz <u>Kh</u> ān, an official of Shāh Jahān's | Gujarat in the Ahmad Shahi line 13 |
| reign 39 40 | Sultān Muzaffar Shāh II, s o Mahmūd |
| Sarfrāz Husain (Hasnain) 59 (f n) | Begra 16 Sultān Nusrat <u>St</u> īh of Bengal 37 |
| Satmala range 7, 8, 13 $(f n)$ Seron, a town in Gwalior State 22 | Surat Sah, a scion of Mändla Gond Dy- |
| Seronj, a town in Gwalior State 22 Sesai, a village in the Saugor District (C P) 35 $(f n)$ | nasty $35(fn)$ |
| Shāh 'Ālam II, Mughal Emperor 59 | 3 (3 ll) |
| Shāh Bāz Khān, governor of Bengal under | ${f T}$ |
| Akbar 18, 19 | m 11 1 2 112 C |
| Shāh Jahān 9, 10, 11, 12, 13, 18, 32, 33, 34, | Tahl ota, battle of, |
| 35, 36, 39, 40 | Tappa sub Talisil in the Bhilsa District, |
| Shāhjahānī weight 49 | Gwalior State 22 $Turikh : Finishta 60 (fn)$ |
| Shāhji Bhonsle, Raja, father of Shivaji 8 | Turith i Fire $\underline{sh}ta$ 60 (fn) Turith i Firez $\underline{sh}ah\overline{i}$, by Diau'd Din Barni $\underline{s}(fn)$, |
| Shāh Shujā, second son of Shāh Jahān and | 7, 8 $(f n)$, 60 $(f n)$ |
| governor of Bengal 9 | Timūr 55 |
| Shahr i Mukarram, name given to Pawagadh | Tindivanum Taluqa of South Arcot District, |
| by Mahmūd Begra 14 | Madras Presidency 42 |
| Shaikli 'Abdu'l Latif Samarqandi 22 | Tirnamal in South Areot 12 |
| Shā'ısta Khān 8, 9, 11, 13 | Tiruviti 41 |
| Shamsuddin Ahmad, Maulavi, of Indian Mu | Trimbak 8 |
| scum, Calcutta 17, 37 | Tughluq, Firoz 41 |
| Shankarpūr, Pargana of 9 Shagai Bakr in Sindh 19 | Tughluq period 60 |
| Shaqqi Bakr in Sindh Shergarh, old name of Dolhi 19 | Turkalani, a unique hunting device, invented |
| Sher Khān, fief holder of the province of | by Allāh Vardı <u>Kh</u> ān Turkmān 9 |
| Chander 25 | |
| Sher Shāh 17, 18, 19 | ΰ |
| Sherpūr in Birbhum District 19 | Ujjam, Bina Neoki Masjid at, . 32(fr.) |
| | |

| | T | | |
|---------------------------------------|----------------|--|---------------|
| | Page | | Page |
| Ulugh Khan (Almas Beg), brother of 'A | Alāu'd | Warden of Lucknow, Muttra and Delhi, | Allāh |
| Din Khalji | 60 | Vardı Khān, Khān Khanān | ç |
| Ulugh Khān (Ghiyāthu'd Din Balban) | 60 | Western Ghats | 7 |
| 'Umar, Companion of the Prophet M | luham | | • |
| • • | 29, 33, 34, 56 | | |
| 'Umar Husain, composer of the inscrip | | 77 | |
| the Bhonrasa fort, Gwalior State | 26, 27 | Y | |
| 'Umar Khān | 28 | 77 11 c m | _ |
| 'Uthman, companion of the Prophet, M | Iuham- | Ynkkā Tāz Khān | 8 |
| | 29, 33, 34, 56 | Yazdani, G 1, 5, 6, 34, 38, 42, 47 | 7, 50, 52, 54 |
| abla | | Z | |
| Valadayar . | 44 | Z | |
| Vellore | 43 | Zafar Hasan, Khan Bahadur, Superinten | dent |
| Vijayanagar dynasty . | 42 | Archæological Survey, Northern C | • |
| , Mayamagar ay 2000y | 12 | Agra | 12 cic, 59 |
| W | | Zafaru'l Walih, an Arabic History of Gu by Hājī ad Dabir, edited by Sir Der | jarat |
| Wandiwash | 43 | | n), 14(fn) |
| Wardawar, South Arcot District, A | | Zāhid Muhammad | 37 |
| Presidency | 42 | Zamu'l 'Ābidin of Ardastān | . 57, 58 |
| | } | | , |

